

RUMIYAH ^{EN}

Rabi' al-Akhir 1438

ISSUE 5

O muwahhidin, rejoice, for by Allah, we will not rest from our jihad except beneath the olive trees of Rumiya (Rome). – Abu Hamzah al-Muhajir

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THE SYRIAN SAHWAT

SHALLOW UNITY AND RELIANCE ON TAGHUT



Indeed, Allah ﷻ has divided the word of the Syrian Sahwat, scattered their hearts in disunity, ignited discord among them, and made their hostility against each other, until they began striking one another's necks. That was after they turned away from what was obligated upon them by Allah's saying, "Hold firmly to the rope of Allah all together and do not become divided" (Al 'Imran 103), including the tawhid of Allah in His rule and uniting under a single imam who establishes the Shari'ah through them and wages war against the kafir parties resisting the Shari'ah.

When some of the Syrian Sahwat realized that their situation would end up like that of the Iraqi Sahwat, ending up being struck with humiliation and misery, they spread the news of their endeavor to form a jahili, superficial union, in which they will curse one another for the sake of their personal and factional interests. It is as Allah ﷻ said, "You consider them united, but their hearts are divided. That is because they are a people who do not comprehend" (Al-Hashr 14).

This division is the reaping of what they sowed, as Allah ﷻ said, "From those who say, 'We are Christians,' We took their covenant; but they forgot a portion of what they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do" (Al-Maidah 14). Allah ﷻ also said, "The Jews say, 'The hand of Allah is chained.' Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and dis-

belief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it. And they strive to spread corruption throughout the land, and Allah does not like the corrupters" (Al-Maidah 64).

Thus, regardless of how much they endeavor to unite, and no matter how many new formations they proclaim, their mirage-unity will vanish. "The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew" (Al-'Ankabut 41). Their alliances with one another for the sake of other than Allah, and their holding tightly to other than His rope, as well as their fighting for other than His cause, all make them too frail to preserve a single banner to rally under or to secure a state for themselves, especially after they claimed Islam and then apostatized therefrom by having wala to the Crusaders and the murtaddin in the fight against those who established Allah's law on the earth.

Have the leaders of the apostate Sahwat not realized and learned that the unity to which they have been called is unity by the religion of Islam and the Muslim Jama'ah, not by the methodologies of nationalism and partisanship? However, they know nothing but desire and taqlid. So if any of the "scholars" of the tawaghit and the "theorists" of the Sahwat achieve their desires, they blindly follow them, and they throw the words of those who do not achieve their desires against the wall. As for following what Allah has revealed, as He ordered in His statement, "Follow what has been revealed to you

from your Lord and do not follow other than Him any allies. Little do you remember" (Al-A'raf 3), and, "Whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We shall leave him in the path he has chosen and drive him into Hell, and evil it is as a destination" (An-Nisa 115), then that is something undesirable to them.

Muhammad Ibn 'Abdil-Wahhab ﷺ described some of their condition, saying, "They are divided in their religion, just as Allah ﷻ said, 'Each faction rejoices in what it has' (Al-Muminun 53), and the same goes for their worldly affairs, and they consider that condition to be correct... Also, opposing the Muslim ruler and not complying with his order is considered a virtue by them, just as they consider hearing and obeying him to be humiliation and degradation... Also, their religion is built upon some fundamentals. The most significant of them is taqlid, which is the greatest principle for all of the kuffar – the first of them and the last of them, as Allah ﷻ said, 'Similarly, We did not send before you any warner into a city except that its affluent said, 'Indeed, we found our fathers upon a religion, and we are only following in their footsteps' (Az-Zukhruf 23)" (Masail al-Jahiliyyah).

He also said, "Allah commanded unity in the religion and forbade being divided therein. He explained this in a conclusive way, which even the common people can understand... However, being divided in the fundamentals and branches of the religion thereafter became 'knowledge' and 'fiqh' of the religion, whereas unity in the religion became professed only by a 'zindiq' or a 'madman'... And part of complete unity is hearing and obeying the one appointed over us, even if he were an Abyssinian slave. Allah explained this in a conclusive way and in several manners... Yet this principle became unknown to most of those who claim knowledge. How then can they act upon it?!" (Al-Usul as-Sittah).

Indeed, their uniting for the sake of factional and national partisanship in addition to their remaining upon their shirk and riddah will never increase them in might or power. Instead, it will only increase them in frailty, as a result of the odd mixture of greatly varying creeds and methodologies. This will but increase the disputes within their ranks, as well as their endeavor to betray each other. And Allah does not guide a wrongdoing people.

Thus, whoever wants to hold tightly to the strong rope of Allah, he must repent to Allah and adhere to the religion of Islam and the Muslim Jama'ah until he dies. Otherwise, he will be among the stones in Jahannam and piles of men therein.

Furthermore, it was reported that Allah's Messenger ﷺ said, "Whoever clings to something is left to it" (Reported by an-Nasai from Abu Hurayrah).

Sulayman Al ash-Shaykh ﷺ said, "Whoever's heart clings to something, in that it relies on it and is hopeful of it, Allah leaves him to that thing. So if the slave clings to his Lord, his God, his Master, his Patron, the Lord and Owner of everything, then he is left to Him, so He will suffice him, protect him, safeguard him, and be his ally – and what a good ally and supporter He is! This is just as He ﷻ said, 'Is not Allah sufficient for His slave?' (Az-Zu-



Erdogan abandons his Sahwah slaves to the Nusayriyyah

mar 36). And whoever clings to sorcery and devils, then Allah will leave him to them, and they will destroy him in the Dunya and in the Akhirah. In general, whoever relies on other than Allah, whatever it may be, is left to it and he will see evil in the Dunya and the Akhirah coming at him from its direction, contrary to his expectance. This is the irreplaceable sunnah and unchangeable work of Allah regarding His slaves, that whoever seeks comfort in other than Him, puts his trust in other than Him, or depends on something created to manage his affairs, then Allah will cause that thing to do the opposite of what he hoped from it. This is known through revelation and experience, and whoever reflects deeply over this and the conditions of the creation will see it clearly" (Taysir al-'Aziz al-Hamid).

He also said, "The act of 'clinging' can be of the heart, through action, or both. That is, one who clings to something with his heart, or clings to something with his heart and action, then he is left to it, meaning Allah leaves him to that thing to which he clung. So whoever attaches himself to Allah, seeks Allah's aid for his need, takes refuge with Him, and entrusts all of his affairs to Him, then He suffices for him every need, brings close to him what is distant, and makes easy for him what is difficult. And whoever clings to other than Him or relies on his knowledge, his intellect, medicine, or amulets, and depends on his might and power, then Allah leaves him to that and abandons him. This is known through the texts and through experience. Allah ﷻ said, 'Whoever relies upon Allah, then He is sufficient for him' (At-Talaq 3)... Wahb Ibn Munabbih said, 'Allah ﷻ inspired to Dawud, 'O Dawud, by My might and My greatness, none of My slaves adheres to Me



Sahwah soldiers of the taghut Erdogan

instead of My creation – which I know from his intention – and then the seven heavens and all those therein, and the seven earths and all those therein plot against him, except that I would make a way out for him. By My might and My greatness, none of My slaves adheres to My creation instead of Me – which I know from his intention – except that I will sever the heavens from him and cause the earth to sink beneath his feet, and I care not where he perishes thereafter” (Taysir al-‘Aziz al-Hamid).

Has not the time come now for the Sahwat of apostasy – with all of their sects and parties – to consider what has happened to them? Do they not see that their reliance on the tawaghit and their wala to the cross-worshippers – including their saying to them, “We will obey you in some of this matter” (Muhammad 26) – has done nothing but led to the Just Judge ﷺ abandoning them to their brutal enemy, until the Nusayri army and its Rafidi and Crusader allies entered their lands, spilled their blood, and plundered their wealth in the eastern and old neighborhoods of Halab? They did so in a matter of a few hours, without the usage of smart bombs or Predator drones, let alone an international coalition having no parallel in modern history! Will they not then contemplate?

The taghut of the Murtadd Brotherhood, Erdogan, did not offer anything to his Sahwah slaves, aside from meetings with the vicious Russian Crusaders and congratulations to the American Crusaders on the occasion of their latest presidential elections, as well as continued campaigns against the muhajirin and ansar who were the bulwark against the Nusayriyyah from entering the city of Halab and its countryside areas before the apostate Sahwat betrayed them.

Yes, indeed, whoever clings to something is left to it. So whoever clings to a taghut that worships its own desires will be left to it. The taghut will utilize him to achieve the taghut’s own personal and partisan benefits, and then the taghut will throw him into the trash bin of history along

with other evil traitors. How then if the one relying on taghut fights under a jahili banner and for the taghut’s cause, seeking to make the taghut’s word supreme, in the blessed land of Sham?

If their taghut Erdogan feared for their families, he would have dispatched his despicable kafir troops to fight and kill the Nusayriyyah and the Baathists, just as he would have given the Sahwat whatever he could from the arsenal of the apostate Turkish army, so as to bring down the antique Russian and Syrian jets. But why would he ever do that? Halab is not a part of his murtadd state and his Crusader brethren would never allow it to be. Thus, he has no need for Halab, except to exterminate the apostate PKK and to prevent them from shaking his transient throne.

Still, the mujahid muwahhidin continue to hope that those who claim to be “Muslims” and “Ahlus-Sunnah” – from the Sahwat in Halab, Idlib, and elsewhere – who apostatized through nationalism, secularism, forceful resistance of the Shari’ah, or wala to other murtaddin, will repent to Allah ﷻ, disbelieve in other than Him, have wala only for His sake, show enmity only for His sake, fight for His cause alone, and openly proclaim the religion of Ibrahim and Muhammad ﷺ to the world without shame, as they put their trust in Allah and reject any conditional support and taghut kafir.

And whoever has killed a million muhajirin and ansar and wishes to repent has a guarantee of sanctuary if he conveys his repentance, just as Amirul-Muminin ﷺ has said. Indeed, the land of the Shari’ah is better for him than a terrain ruled by manmade laws and customs. “And whoever relies upon Allah, then He is sufficient for him” (At-Talaq 3). And all praise belongs to Allah, the Lord of creation.

THE SHIELD OF THE CROSS

SINCE IT BEGAN
INTO RABI' AL-AWWAL

41

Murtadd
Turkish
Army
Vehicles
Destroyed

73

Murtadd
Turkish
Army
Dead &
Wounded

79

Murtadd
Sahwat
Vehicles
Destroyed

22

Istishhadi
Operations
by the
Mujahidin

644

Murtadd
Sahwat
Dead &
Wounded

226

Civilians
Killed by
Turkish
Shelling

2

Murtadd Turkish Army
Prisoners



COLLATERAL CARNAGE

Allah ﷻ revealed the Shari'ah to the Prophet ﷺ, giving people a complete way to live their lives. Unlike man-made systems, the law of the Shari'ah is divine and flawless. There is no doubt in its authority and no suspicion of its perfection. Allah ﷻ said, "We have not neglected anything in the Book" (Al-An'am 38). Likewise, He said, "Do that which is good" (Al-Hajj 77), showing that anything Allah commands is good and its outcome should not be regretted.

Allah ﷻ has ordered the killing of all mushrikin¹ – whether military or civilian – in His saying, "Then kill the mushrikin wherever you find them" (At-Tawbah 5), which was reiterated by the Prophet ﷺ, who said, "I have been ordered to fight mankind until they testify that nothing is worthy of worship except Allah and that Muhammad is the Messenger of Allah..." (Reported by al-Bukhari and Muslim from Ibn 'Umar). Like many other rulings in the Shari'ah, this general obligation to kill the mushrikin has its specific exceptions, among which is women and children. In one of the Prophet's raids, a woman was found killed, upon which he ﷺ denounced and for-

bade the killing of women and children (Reported by al-Bukhari and Muslim from Ibn 'Umar), thereby setting the principle of prohibition in this issue.

Commenting on this principle, ash-Shafi'i said, "Our opinion regarding this – and Allah knows best – is that the restriction exists so that they can become slaves, which is more beneficial than killing them" (Al-Umm). This is supported by the statement of the Prophet ﷺ, "Allah dislikes that you do three things: gossiping, excessive questioning, and wasting wealth" (Reported by al-Bukhari and Muslim from al-Mughirah Ibn Shu'bah), and women and children of the uncovenanted kuffar are wealth – and wasted if killed.

However, this principle also has its exceptions. There is no disagreement amongst Muslims that women are eligible to be killed for crimes like murder and adultery. Likewise, both women and children who participate in fighting against Muslims are exempted from this prohibition. That is, killing those women and children who participate in the war against Muslims is not forbidden – but rather even necessary. Ibn Battal said, "The majority agreed that women and children who fight are to be killed, and such is the opinion of Malik, al-Layth, Abu Hanifah, ath-Thawri, al-Awza'i, ash-Shafi'i, Ahmad,

1 For more, see Rumiya, issue 1, "The Kafir's Blood Is Halal for You, So Shed It."

Ishaq, and Abu Thawr” (Sharh Sahih al-Bukhari).

This was demonstrated in the Sirah of the Prophet ﷺ, who killed female participants in the war against Islam. Bunanah, the Jewish wife of al-Hakam al-Quradhi, killed the companion Khallad Ibn Suwayd on the Day of Bani Quraydhah. The Prophet ﷺ called for her and then had her neck struck in retaliation for the blood of Khallad (Tarikh at-Tabari). Likewise, on the Day of al-Fath, the Prophet ﷺ ordered that the two songstresses of Ibn Khatal be killed along with their master. This was because they would sing poetry in support of the kuffar against Allah’s Messenger (Sirat Ibn Hisham), showing that participation in hostile war is not limited to physical combat, but includes any major show of support therein.²

As for kafir women and children who do not fight or otherwise partake in hostilities, then the principle stands that they should not be deliberately killed, meaning that one should not single them out for targeting. However, when they are not distinctly isolated from the kafir men or when they are not easily distinguishable from them, then their collateral killing is a justified part of the jihad against the kuffar, especially as both the modes of attack and the types of weaponry executed and utilized by the Prophet ﷺ and his followers have necessitated such.

With this in mind, the best practice when conducting raids is to start during the night or at the break of dawn, before the sun rises, while the enemy is asleep. At such a time, it is very likely to enter buildings where no light shines and an adult male is not easily distinguishable from women and children. Indeed, it is from the Sunnah of Allah to attack His enemies while they are asleep, whether at night or during the day. Allah said, “How many villages have We destroyed, as Our might came to them overnight or while they took a midday sleep” (Al-Araf 4).

Such was the conduct of the Sahabah even during the life of the Prophet ﷺ. As-Sa’b Ibn Jaththamah said, “The Prophet ﷺ passed by me at Abwa or Waddan. He was asked about the people of an area who were raided at night, with their women and children being killed and wounded. He said, ‘They are from them’” (Reported by al-Bukhari and Muslim).

Al-Khattabi said, “His saying, ‘they are from them,’ means in regards to their hukm in the religion. So the son of a kafir is ruled as being a kafir as well. He did not mean by this statement that the children’s blood is lawful to spill deliberately... But if they are killed or wounded due to them being intermingled with the men, then there is nothing wrong with killing them. Allah’s Messenger ﷺ had prohibited the killing of women and children, if doing so was done deliberately and they were isolated from the adult males” (Alam al-Hadith).

At-Tahawi said, “Since Allah’s Messenger ﷺ did not forbid them from making raids, even though they were killing and wounding women and children whom it was forbidden to kill deliberately, it proves that what is allowed based upon this report has a different meaning than that which the first report forbids. That is, the first report prohibits deliberately seeking to kill women and children, while it is allowed to deliberately seek killing the mushrik men, even if that means killing others whom it has been forbidden to deliberately kill” (Sharh Ma’ani al-Athar).

Regarding the ruling on killing women and children of the kuffar, ash-Shafi’i said, “The Prophet ﷺ only prohibited deliberately killing them, on an individual basis, while their location is known.³ If it is asked what proves this, it is said that his own raids and his command to perform raids proves this. As those who raid the enemy cannot avoid striking the women and children. And his saying, ‘they are from them,’ means that there is no kaffarah [expiation] for killing them. They are not protected by Islam or by a covenant, and there is no disagreement between Muslims – as far as I know – that whoever maims them during a raid, then there is no kaffarah upon him” (Al-Umm).

Furthermore, in the first century of the Hijrah, even during the life of the Prophet ﷺ himself, the use of catapults was common in siege warfare. Certainly, catapults – much like most missiles and explosives of today – do not distinguish between those whom they maim. Even though the intended target might be the enemy’s men, cities, or barracks walls, the undeniably known result of using a catapult is destruction over a particular radius. All those who happen to be in that radius are not spared the effects of this weapon’s impact. The scholars of the Sirah mentioned that Allah’s Messenger ﷺ first used catapults when attacking the town of Taif near Makkah (Sirat Ibn Hisham). ‘Amr Ibn al-‘As said likewise used catapults when attacking the city of Alexandria in Egypt (Ibn Qudamah: Al-Mughni).

Lastly, one should not grieve over the collateral killing of kafir women and children, for Allah ﷻ said, “Do not grieve over the disbelieving people” (Al-Maidah 68). Instead, he should realize that Allah, the Lord of creation, had decreed their deaths by His exact justice and great wisdom.⁴ Moreover, in the hadith of as-Sa’b, the Prophet ﷺ showed no remorse whatsoever for their collateral deaths nor did he censure the least bit those responsible for their killings in the raid. Accordingly, one should not avoid targeting gatherings of the kuffar – whether military or civilian – in which kafir women and children outnumber the kafir men. Rather, the mujahid must strive his utmost to do whatever is permissibly possible to further Allah’s cause, irrespective of the collateral carnage produced thereby amid the kafir masses.⁵

May Allah ﷻ bless the knights of the Khilafah lurking in the Crusader homelands and enable them to carry out massacres against the cross-worshipping populations therein. Amin.

3 Meaning when they are isolated and distinguished from the men, as he explained elsewhere that the Prophet ﷺ prohibited “deliberately killing them while they are distinguished and isolated from those he ordered to be killed” (Ar-Risalah).

4 One should also recall that the kuffar have killed far more Muslim women and children. However, even if the kuffar were to have never killed a single Muslim woman or child, it would still be permissible to target the kafir masses regardless of the collateral killing of kafir women and children caused thereby, as proven by the hadith reported from as-Sa’b.

5 The blessed Nice attack in France is an excellent example of the collateral carnage wreaked during the course of jihad. The mujahid Mohamed Lahouaiej-Bouhlel did not allow the flimsy objections of the palace “scholars” and effeminate “reformers” to sway his resolve and instead, relied upon Allah ﷻ, followed the Sunnah of the Prophet ﷺ (as reported in the hadith from as-Sa’b), and advanced upon the hordes of Christian filth, until he achieved martyrdom, after killing dozens of Crusader citizens and wounding multitudes more. May Allah accept him and all those who follow him in good. Amin.

2 This includes rallying, lobbying, propagandizing, voting, and fund-raising for the war on Islam.

JUST TERROR TACTICS



The heroic sacrifices of the brothers Abul-Bara at-Tunisi (Anis al-'Amri) ﷺ, who flattened the cross worshipers in the Christmas market of Berlin, and 'Abdur-Razzaq 'Ali Artan ﷺ, who terrorized the American pagans at Ohio State University, demonstrated what the bond of faith and the loyalty of brotherhood can achieve. May Allah accept the two brothers. With their blood, they actualized the verses of Allah, "Fight them, Allah will punish them by your hands and He will disgrace them, give you victory over them, satisfy the breasts of a believing people, and remove the fury from the believers' hearts" (At-Tawbah 14-15). With their blood, they revived the state of anguish and terror that has plagued and haunted the disbelievers, a befitting response to the crusade waged against Islam and its khilafah. Therefore, let these brothers be an example of those who dutifully bore their responsibilities of jihad, who sought honor through Allah ﷻ alone, and who shunned the deviant calls to degradation.

Arson Attacks

Throughout history and until the present day, incendiary attacks have played a significant role in modern and guerilla warfare, as well as in "lone wolf" terrorism. Such attacks have been behind the destruction of towns, neighborhoods, and public, private, and governmental property, while likewise claiming numerous lives.

Recently, on 15 Safar 1438AH, a soldier of the Khilafah stationed in Russia taught the despicable Crusaders a lesson on just how destructive an operation of such simplicity can be, successfully burning down a 3-story furniture factory in its entirety, as well as a chemical factory adjacent to it, both located in Losino-Petrovsky, a town northeast of Moscow. The fire was initiated on the ground floor, where it subsequently spread to the remaining floors and the neighboring buildings and continued to burn for three whole days, causing great financial losses for the Russian Crusaders.

Likewise, the whole world witnessed the devastating fires that ravaged Jewish settlements in Palestine, destroying around 700 Jewish homes. Irrespective of the motive, this deliberate act of destruction demonstrated the lethality of such an effortless operation. The attacks likewise demonstrate that with some simple

and readily accessible materials (i.e. flammables), one can easily terrorize an entire nation. This is a quick option for anyone intending to join the just terror campaign.

Arson, as it applies to the just terror mujahid, is to initiate fires by using flammables to destroy the property of the Crusaders and, in some cases, kill several of them, sending them from the fire of this world to the inferno of Hellfire.¹ All that is required of the mujahid is to acquire the flammable he wishes to use, select his target, and determine the best time for execution.

Because many flammables are a part of everyday living, arson attacks are extremely difficult to prevent. Indeed, no more than a large container of gasoline (petrol) is needed for a successful attack. Of course, the gasoline can be acquired from any local gas station, where it is filled into the container. This procedure should not arouse any suspicion, as it is quite common to follow, especially when obtaining gas for a lawnmower, amongst other reasons.

How to Make a Molotov Cocktail and Napalm

Molotov cocktails are infamous for wreaking destruction with minimal effort and can be useful in an extended arson campaign against the Crusader enemy. Moreover, preparing a Molotov cocktail is a simple procedure requiring very basic and easily attainable components, these being:

- a large gasoline container
- a funnel
- a medium-sized empty glass bottle
- a piece of cloth, or a rag, or paper towels
- enough gas to almost fill the glass bottle
- a working lighter or matches to ignite the Molotov before launching it at the target

Steps for Making a Molotov Cocktail

First, the empty glass bottle is filled with gasoline using a funnel, leaving only a small space unfilled. The piece of cloth is then inserted into the bottle, all the way to the bottom, so that it can soak in the gasoline, while the other end of the cloth protrudes through the bottle's mouth, enough so as to set it alight without any difficulty. The protruding end should also be soaked in gasoline, to allow for quick ignition when lit. The bottle's mouth must then

1 Note that the Prophet ﷺ saying, "Do not punish with the punishment of Allah" (Reported by al-Bukhari from Ibn 'Abbas) refers to using fire as a punishment against prisoners, unless they had a role in the burning of Muslims, in which case, the prisoners can be burned retributively; see "The Flames of Justice" in this issue of Rumiya. Likewise, the usage of fire is permissible in open combat and covert operations, as the Prophet ﷺ burned down the date palm trees of Bani an-Nadir while besieging them, causing widespread fire thereby (Reported by al-Bukhari from Ibn 'Umar). This ruling is supported by the opinion of the majority of scholars, who hold the ruling on using fire against the unsubdued enemy to be like that on killing the enemy's women and children collaterally by way of catapults, night raids, etc., which is permissible; see "Collateral Carnage" in this issue of Rumiya. How much more of a necessity is "fire" today in combat and covert ops with almost all modern weaponry utilizing intense heat and explosions to hurt and kill the enemy?

be sealed, not allowing any gasoline to spill. This can be done by firmly reapplying the bottle's lid, or plugging its mouth with a cork plug cut to the required size, or by securely taping up the bottle mouth using strong electrical (insulating) tape and an appropriately sized piece of a plastic bag.

Due to the fast rate at which gasoline burns away, it is better that one transforms the contents of his Molotov cocktail into a sticky, long-burning napalm solution, to ensure – by Allah's permission – that the intended target properly catches fire before the gas finishes burning.

Steps for Making a Napalm Molotov Cocktail

All that is required are pieces of polystyrene (Styrofoam), which is commonly found in boxed packaging of children's toys and household appliances or in the form of foam cups used for hot coffee at donut shops. One only has to pack the pieces of crushed foam inside the bottle (two thirds of which is filled with gasoline), gently shaking it, until the polystyrene dissolves, turning the mixture into a thick solution. He should continue adding polystyrene until the desired sticky glue-type consistency is reached. This stickiness will assist in allowing the area of the Molotov cocktail's impact to burn for a longer period. Alternatively, instead of Styrofoam, one can add liquid laundry detergent or dishwashing liquid in the same manner, to thicken the gasoline and slow its burning. The piece of cloth is then inserted into the bottle, the protruding end should be soaked in gasoline, and the bottle's mouth must then be sealed as explained before. Also, the exterior of the bottle should be cleansed of any napalm.

Additionally, if needed for the arson attack, the mixture can be prepared and stored in a larger container and poured directly on the intended target before lighting the fire.

How to Use the Molotov Cocktail

The mechanism of the Molotov cocktail is simple. It is not an explosive requiring a detonator. Rather, once a naked flame makes contact with the solution inside the glass bottle, ignition occurs. Therefore, the Molotov cocktail should be launched at a hard surface of the intended target, shortly after lighting the protruding cloth. This will cause the glass bottle to smash, allowing the enflamed cloth to make contact with the flammable solution contained inside the bottle, igniting it and whatever the solution makes contact with.

Ideal Target Locations

Ideal target locations for arson include houses and apartment buildings, forest areas adjacent to residential areas, factories that produce cars, furniture, clothing, flammable substances, etc., gas stations, hospitals, bars, dance clubs, night clubs, banks, car showrooms, schools, universities, as well as churches, Rafidi temples, and so forth. The options are vast, leaving no excuse for delay.



1707 San Jacinto in Dallas, Texas — A popular Crusader gathering place waiting to be burned down

Execution

Timing is important, especially in regards to targeting buildings. Practically, this means that one should pick a time of day when there is the least movement, preferably in the later part of night to the early hours of morning when people are generally asleep.

In the case of residential buildings, or when the objective is to inflict casualties, before executing the attack, one should generally observe his target and identify the locations of exits leading out of the building. This information will assist in execution and increase the likelihood of killing or severely injuring those inside.

When executing against a building and if one has access to its interior, he should initiate the fire on the staircase of the lower level, or just above the ground floor for high-rises, by dowsing the area with his container of fuel and lighting it at a safe distance. This will prevent anybody from escaping by the stairwell, while at the same time denying them the option of jumping from the windows (due to the height). This can be followed by setting fire to the exits leading out of the building, as this will seal any opportunity of anybody escaping the blaze.

Initiating the arson attack from inside the building will allow the fire to rage before grabbing the attention of those outside. If one does not have formal access to the building, then he can seek alternative ways to breach the building's security while undetected. An example of this is accessing the building during opening hours, while securing a suitable location to hide until closing time, exiting only when the coast is clear to commence the attack.

Forest fires require that the intended target zone be dry, as fire cannot endure in damp or wet environments. After locating a dry area within the woodland, one should commence by dowsing the place with gasoline or his concoction of napalm, the latter being preferred, as it will allow for a prolonged initial blaze. As much area as possible should be covered with the solution, which is then ignited from a safe distance. Similarly to the targeting of buildings, forest fires

should be conducted when the movement of people is at its least.

Note: Throughout execution, one should avoid pouring gasoline directly from a container on any fires, as this could result in fire spreading to the container and thus himself catching fire. Instead, once an area is properly dowsed, he should ignite the gas from a safe distance or hurl a burning Molotov cocktail on the area if possible.

Multiple Simultaneous Attacks

Ideally, one should strive to maximize the just terror he inflicts, by executing multiple, simultaneous attacks, while following the same guidelines.

Claiming Responsibility for the Attack

Claiming responsibility for the attack can be done through various means. One example is merely carrying along a spray paint canister or thick permanent marker and writing therewith some words on a wall or on the ground near the target declaring that the attack was carried out by a soldier of the Islamic State. Also, one may prepare a simple message on a piece of paper declaring the same and briefly explain his motive or include other words that will taunt and enrage the disbelievers. The paper can then be taped to a brick and then thrown through the window of an occupied property close to the scene of the attack.

Arson attacks should in no way be belittled. They cause great economic destruction and emotional havoc and can be repeated very easily. Even if such attacks do not always result in the killing of the enemies, Allah ﷻ has promised to reward the mujahid for simply harming and enraging them. "That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the kuffar, nor do they inflict upon an enemy any harm but that is registered for them as a righteous deed. Indeed, Allah does not allow the reward of good doers to be lost" (At-Tawbah 120).

Allah ﷻ said, “O you who believe! Indeed, We created you from a male and a female, and We made you peoples and tribes for you to recognize one another. Indeed, the most noble of you according to Allah is the most pious of you. Indeed, Allah is Knowing, Aware” (Al-Hujurat 13).

PARTISANSHIP OF JAHILIYYAH

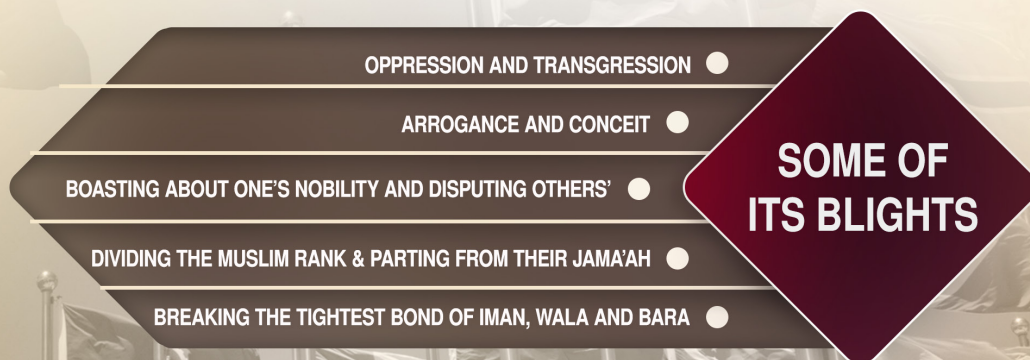
ITS REALITY

Ibn Taymiyyah رحمه الله said, “Anything that deviates from the call of Islam and the Quran, based on lineage, country, ethnicity, madhhab, or order, then it is an affiliation of Jahiliyyah” (As-Siyasat ash-Shar’iyyah).



WARNING AGAINST CALLING TO JAHILI PARTISANSHIP

Allah’s Messenger ﷺ said, “Whoever proclaims the call of Jahiliyyah, then he will be in the heaps of Jahannam.” So a man said, “O Messenger of Allah, even if he had prayed and fasted?” He said, “Even if he had prayed and fasted. So proclaim the call of Allah, who has named you ‘Muslims,’ ‘believers,’ and ‘slaves of Allah’” (Reported by at-Tirmidhi from al-Harith al-Ash’ari).



WARNING AGAINST FIGHTING FOR JAHILI PARTISANSHIP

Allah’s Messenger ﷺ said, “Whoever leaves obedience, parts from the Jama’ah, and then dies, dies a jahili death. And whoever fights under a blind banner, being angered due to partisanship, calling to partisanship, or supporting partisanship, and is then killed, such is a jahili killing. And whoever goes out against my ummah, striking the good of it and the bad, not sparing any of its believers nor honoring the covenants of those with covenants, then he is not of me and I am not of him” (Reported by Muslim from Abu Hurayrah).



Interview

With the Amir of Hisbah in Sinai

Question: What is the condition of the Hisbah Center in Sinai Wilayah?

Answer: All praise is due to Allah, Lord of the creation. May blessings and peace be upon the prophet of mercy and massacre – the cheerful warrior – and upon his family, his companions, and those who follow him.

From the grace of Allah ﷻ upon His mujahid slaves in Sinai Wilayah is that they held onto the rope of Allah altogether, fought in order for Allah's word to be supreme, and remained patient during tribulation and hardship, despite the Jews and apostates uniting against the mujahidin of the wilayah, and despite the enemies of Islam attempting day and night to harm and eliminate the mujahidin of the wilayah. And how hopeless is what the enemies attempt! Allah ﷻ said, "They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although the mushrikin dislike it" (At-Tawbah 32-33).

Sinai Wilayah did not increase, after all these plots, except in strength and firmness, and its soldiers did not increase except in faith and steadfastness. The mujahidin of the wilayah continued to strike – with their lesser numbers – the multitudes of the disbelievers, and continued to implement the Shari'ah of Allah as much as they could in all the areas over which they held control.

And despite the war ignited here between Islam and kufr, the centers and offices of the shar'i dawawin (such as the Diwan of Judgment and Grievances, the Diwan of Hisbah, and the Diwan of Da'wah) continue to be active and to do their work on the ground, and all praise is due to Allah.

Allah has blessed us and facilitated for us here in the Hisbah Center to combat many manifestations of corruption, among the most important of which is the smuggling of cigarettes, marijuana, opiates, and other substances. Likewise, we have prohibited the people from committing open sins and wrongs, such as women not wearing proper hijab, men allowing their clothing to fall below their ankles, and the free intermingling of men and women, as well as smoking, music, and satellite dishes, [which are used for broadcasting sinful programs].

Our main focus, however, is to wage war against the manifestations of shirk and bid'ah, including Sufism, sorcery, soothsaying, and grave-worship.

Question: Due to the major role Sufism plays in spreading shirk and bid'ah among the people, and due to Sufi tariqas enslaving the people to the tawaghit, Sufism is one of the worst diseases to have afflicted many lands today. Can you tell us about the condition of Sufism in Sinai?

Answer: Sufism in Sinai is divided into two major tariqas, the 'Alawi-Ahmadi tariqah and the Jariri tariqah.

The Ahmadi tariqah is widespread in the region of Jura and its surrounding areas, such as the areas of Shabbanah, Dhahir, and Malafiyah, and likewise the region of

Shaykh Zuwayd and its surrounding areas.

As for the Jariri tariqah, it has three main lodges. It has the Arab lodge in Isma'iliyyah and the Sa'ud lodge in the eastern region, and they are both in the land of Egypt. In Sinai, the tariqah has the Rawdah lodge, which many other lodges are affiliated with, such as the lodges in the neighborhood of Abu Jarir, and the areas of Tawil and Sa-bah, as well as others.

The Ahmadi tariqah emerged approximately half a century ago at the hands of Abu Ahmad al-'Alawi al-Filistini, who came from Gaza. Its headquarters was in the area of Tumah, and the Jurah lodge is affiliated with it.

When al-'Alawi died, he bequeathed the lodge to his son Mustafa but made Khalaf al-Khalfat its trustee due to Mustafa's young age. From there, the taghut Khalaf became a head of the tariqah and Jurah became the mother-lodge. Then, this murtadd also died. He was buried in the Jurah lodge and his grave became a tomb with a green dome.

As for the Jariri tariqah, it was established by the taghut 'Id Abu Jarir and was centered in the three aforementioned lodges – the Sa'ud lodge, the Arab lodge, and the Rawdah lodge – which the Islamic State will eradicate, inshaallah, as soon as it conquers the areas hosting those lodges.

The Jariri tariqah is more widespread and has more influence than the Ahmadi tariqah. It is also more extreme in deviance.

Question: What are the worst practices of bid'ah and shirk that these Sufi tariqas engage in?

Answer: Shirk has become very widespread in the midst of these tariqas, to the extent that those senior in

age grew old upon it, and those young in age were raised upon it. Indeed, the disaster was immense.

These Sufis believe that the dead have the power to bring about harm and benefit. Hence, they direct various types of worship towards the dead, such as du'a, tawakkul, sacrificial slaughter, and tawaf (circumambulation). They also claim that the dead are intermediaries between them and Allah ﷻ just as human kings have intermediaries between themselves and their subjects. Allah is far exalted above the mushrikin's claim. Likewise, they follow their tawaghit and shuyukh in their falsehood, and they blindly obey them in all statements and deeds.

All the Sufi tariqas in the world today share in these matters, while having minor differences between them. All the Sufi tariqas that we have known, heard of, or read about have fallen into shirk in one way or another.

The followers of the Ahmadi tariqah believe in hulul (panentheism) and itihad (pantheism) – and Allah's refuge is sought – and they say that Allah ﷻ “stays in everything that is still and moves in everything that moves”! He is far exalted above what they say. Likewise, they venerate Ibn 'Arabi, al-Hallaj, and other imams of kufr and deviance.

As for the Jariri tariqah, they are more known for grave-worship. They venerate tombs, perform sacrificial slaughter for them, perform tawaf around them, and so on. This tariqah has a connection to the religion of the Rafidah. The one who authored the book of poetry titled “Bustan al-Mahabbah” (The Garden of Love) – which they venerate and consider to be like a “quran” – is the dead Rafidi, an-Nimr al-Laythi, whose home was in Tanta.

From among the rituals of worship practiced by the Sufis in Sinai – like Sufis elsewhere – is what they call “Hadrach,” which is their gathering together on the night



A Sufi shirki lodge outside the territory of the Khilafah in Sinai



The taghut soothsayer Abu Hiraz

before Jumu'ah and the night before Ithnayn for an innovated form of dhikr. They make dhikr as a group, in one voice, and they sway their bodies and repeat statements that contain major shirk, such as statements supplicating the dead and seeking their intercession.

Question: What is relationship of the Sufi tariqas in Sinai with the Egyptian tawaghit?

Answer: The relationship of these Sufis with the tawaghit's agencies is a strong relationship, for no governor or security director was ever appointed except that he was visited by Khalaf al-Khalfat, the head of the Ahmadi tariqah. Khalaf had a good relationship with the Egyptian intelligence.

Also, during the days of the Jewish occupation of Sinai, the Jurah lodge did not change its place. Instead, it was visited by the Jewish military ruler. The Jewish officers would also visit Khalaf at the lodge, as would the leaders of the Crusader forces, which are deceptively called "peacekeepers." Khalaf al-Khalfat would utilize his followers to manifest the extent of his strength in the area.

As for the Jariri tariqah, its relationship with the ruling taghut regimes has been very firm. Rather, many murtadd officers and officials love this tariqah. The dead dajjal, Sulayman Abu Hiraz, was also a member of this tariqah.

Question: What was the stance of these Sufi tariqas on the mujahidin in Sinai both prior to and following the declaration of the mujahidin's bay'ah to Amirul-Muminin?

Answer: It is of course normal for enmity and hatred to exist between the people of tawhid and the people of shirk. As for Khalaf al-Khalfat, he always had severe enmity towards the muwahhidin. He would also call them "Sunniyyah," meaning Ahlus-Sunnah, [indicative of the Rafidi roots in the Ahmadi tariqah].

The tawaghit of the Sufi tariqas always strived their ut-

most to enforce a strong barrier between their young followers and the mujahidin, fearing that their youth would follow the muwahhidin and would grasp the way of truth, and desiring to have these followers stay under their jahili banner and remain upon their ignorance and blindness.

This isolation, which the Sufi tawaghit imposed on their youth, increased after the establishment of the Khilafah State and the escalation of the da'wah of tawhid. Despite that, Allah guided many of their youth to His religion. So they repented from their shirk, learned tawhid, and joined the ranks of the mujahidin. Those youth are among the most passionate of the people today in removing this shirk, and they have set the finest of examples in clinging to the 'aqidah of wala and bara.

Question: How did the mujahidin of Sinai Wilayah confront the Sufi tariqas? How did they deal with their heads and followers?

Answer: After the mujahidin waged jihad so that the word of Allah would be supreme, and fought the imams of kufr from among the tawaghit ruling by manmade laws, they achieved power in an area of Sinai, and gained command therein. Thus, they endeavored to establish the religion of Allah in the land and to remove the symbols of shirk and jahiliyyah. They made a sincere resolve that there would not remain any Sufi tariqas in a land in which the banner of jihad rose high.

The mujahidin began taking these Sufis to account, whether followers of the Ahmadi tariqah or the Jariri tariqah. Some of the Sufis immediately manifested their repentance after listening to the da'wah of tawhid and after they were warned against the repulsive nature of shirk.

Some chose to turn away from tawhid in word and deed, at which point, the soldiers of the Islamic State spread out, established checkpoints, detained all of their mushrik leaders, and held them for a period of three days for istitabah (ordering one to repent), so they would repent or else be killed. By the grace of Allah ﷻ, they repented on the first day. Their followers repented from apostasy before them, after the mujahidin clarified for them what they were practicing of shirk and innovations and explained the dangers of these deeds. All praise is due to Allah.

There are still some large shirki lodges in the regions of Sinai and Egypt beyond the areas under the authority of the Khilafah. By the permission of Allah ﷻ, those lodges will be a target for the hisbah and jihad of the Khilafah as soon as its soldiers conquer those regions. Indeed, the mujahidin will continue on their mission to guide people and bring them out of darkness and into the light.

Question: What is the role of the Da'wah Center in combating shirk generally and Sufism specifically amongst the people of Sinai?

Answer: With cooperation between the Da'wah Center and the Hisbah Center, the soldiers of the Islamic State implement shar'i programs for giving da'wah to the people and teaching them the religion. We ask Allah ﷻ for success in these programs. We also print and disseminate

da'wah booklets and pamphlets on 'aqidah issues, and hold da'wah expeditions in which we focus on strengthening the tawhid of Muslim commoners and warning them against all forms of shirk and apostasy.

Question: Concerning the individual named Abu Hiraz, we noticed the media focused much attention to the story of his killing. So who was he and why was there all this interest in him on the part of the murtaddin?

Answer: The story was that the Hisbah personnel detained two criminal soothsayers – Sulayman Misbah Hamdan Abu Hiraz and Qutayfan Burayk 'Id Mansur. The two were tawaghit who claimed to have knowledge of the unseen. People frequently visited them to ask them about the unseen and to request their sorcery for the purposes of healing and blessing. Abu Hiraz was almost 97 years old. The other soothsayer learned this shirk – which included soothsaying and the invoking of demons – from Abu Hiraz.

Abu Hiraz was also one of the heads of the Jariri Sufi tariqah, and for this reason there was so much focus by the media on the story of his killing, as he had a very strong relationship with the regime murtaddin, to the extent that many members of the Egyptian government and military would seek him and believed he had the power to bring about benefit and harm. They would claim that he was a "saint" and would ask him about the affairs of the unseen.

His student, Qutayfan, was the same. Moreover, he erected a pillar inside his home and would order the people to make tawaf around it and to perform sacrificial slaughter in front of it. He would claim to have knowledge of the unseen, would perform sorcery, and would inform them of the locations of stolen items [whose locations he claimed to learn through his alleged knowledge of the unseen]. He performed this shirk for 20 years after having learned it at the hands of Abu Hiraz.

Question: How did the Judgment and Grievances Center deal with these two murtaddin after they were detained?

Answer: The judge ruled both of the soothsayers to be killed as apostates due to their claim of having knowledge of the unseen and their practice of soothsaying, and because they were both from among the main tawaghit who call people to commit shirk in the worship of Allah under the pretext of "sainthood."

Allah ﷻ said, "[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone" (Al-Jinn 26), and the Prophet ﷺ said, "Whoever goes to a kahin or 'arraḥ [i.e. soothsayers] and believes what he says as being true, has disbelieved in what was revealed to Muhammad" (Reported by Ahmad and al-Hakim from Abu Hurayrah).

This is Allah's ruling concerning one who believes a soothsayer, so how then with the soothsayer himself, who makes himself a partner of Allah ﷻ [by claiming knowledge of the unseen]? Allah's Messenger ﷺ said, "Whoever changes his religion, kill him" (Reported by al-Bukhari

from Ibn 'Abbas). Likewise, 'Umar Ibn al-Khattab ؓ wrote to Abu Musa ؓ saying, "Kill every sorcerer and soothsayer" (Reported by Ibn Abi Shaybah).

Question: Some people have claimed that this soothsayer was arrested by the soldiers of the Islamic State and then released, so what is the truth of the matter?

Answer: This information is incorrect. He was never released. Rather, he was detained only once. The ruling on him and his companion was that they were to be killed as apostates without istitabah and that their possessions were to be confiscated as fay (spoils taken without battle) for the Muslims.

Their mushrik followers spread many rumors that had no basis, including some humorous superstitions, such as their claim that the sword was not able to cut off his head. This was before our brothers in the media office for Sinai Wilayah released pictures of them with their heads cut off. As a result, the followers of the soothsayer shrank back and went mute.

Question: What is your message to the Sufi mushrikin in Sinai?

Answer: We say to all members of the Sufi lodges – both the leaders and the followers – inside and outside Sinai, that we will not permit the presence of Sufi tariqas in Sinai specifically and in Egypt in general, and that we do not want anything but guidance for you. So come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him, and that we seek judgment from the Book of Allah and the Sunnah of His Messenger ﷺ. We say to you, learn tawhid and iman, as well as their nullifiers.

And know that the mujahidin did not go forth and wage jihad except to establish tawhid and remove shirk, and that they readily sacrificed their blood, fighting the most tyrannical nations of kufr on the face of the earth. By Allah, the censure of critics will not affect them concerning the upholding of Allah's religion.

And know that your ruling with us is that you are kafir mushrikin and that your blood is filthy and permissible to shed. But we call you, we order you to repent, we wish Islam and guidance for you, and we hope for you to follow the path of the final prophet – Muhammad ﷺ – and the path of his companions, their successors, and those after them. Indeed, all goodness lies in following the Salaf, and all evil lies in heretical innovation and in following the Khalaf (later generations).

In closing, we praise Allah for granting us the blessing of tawhid, jihad, and khilafah. Indeed, He – may He be glorified – is worthy of praise. And may Allah send blessings and peace upon our prophet, Muhammad, and upon his family and companions.



THE FLAMES

OF JUSTICE

After the brutal fires of the murtaddin – launched from their planes, tanks, and cannons – had devoured the skin, flesh, and bodies of the Muslims – men, women, and children alike – Allah healed the breasts of the people of wala and bara with what He decreed to occur at their hands in the burning of the imprisoned soldiers of the tawaghit. Meanwhile, the “scholars” of the tawaghit and the “theorists” of the Sahwat denounced the flames of justice, doing so to draw closer to the thrones of the disbelieving tyrants and for the sake of jahili partisanship. So they ignored the difference of opinion on the issue, turned a blind eye to the evidences, and shed crocodile tears for their apostate brothers – may Allah gather them together with the burned soldiers of the tawaghit and the dead fighters of the Sahwat in the fire of Jahannam, to abide therein forever. Amin.

These “scholars” and “theorists” followed the disbelievers of the People of the Book “who conceal what Allah has sent down of the Book and exchange it for a small price” (Al-Baqarah 174) and the deviant heretics who “only narrate what is in their favor,” as Waki’ Ibn al-Jarrah ؓ (died

197AH) described them (Abu Nu’aym: Tarikh As-bahan). They treaded this course in issues that have room for differences, doing so to give preference to the murtaddin from among the tawaghit and the Sahwat over the mujahid muwahhidin from among the muhajirin and the ansar. Indeed, how evil is there judgment!

As for them ignoring the difference of opinion on the issue, they did so through their concealment of what was mentioned by a number of hadith commentators in statements such as, “The Salaf differed with respect to burning, ‘Umar, Ibn ‘Abbas, and others disliked it... ‘Ali, Khalid Ibn al-Walid, and others permitted it” (Ibn Hajar: Fath al-Bari).

Likewise, Abu Bakr as-Siddiq and Khalid Ibn al-Walid ؓ burned some of those who resisted the zakah, as well as some of the followers of the false prophets, and ‘Ali Ibn Abi Talib ؓ burned a group of the Rafidah. So they killed murtadd captives – whose apostasy was of a severe nature – in the worst of ways in order to terrorize and disperse the remaining murtaddin. Also, Abu Bakr as-Siddiq, ‘Ali Ibn Abi Talib, Khalid Ibn al-Walid, and ‘Abdullah Ibn az-Zubayr ؓ all burned sodomites, doing so

out of anger for Allah's sake and as a deterrent for other sodomites.

And what is obligatory upon an individual concerning matters over which the people have differed, is to refer back to the Book and the Sunnah, Allah ﷻ said, "In anything over which you disagree – its ruling is [to be referred] to Allah" (Ash-Shura 10). He ﷻ also said, "If you disagree over anything, refer it to Allah and the Messenger" (An-Nisa 59).

The Sunnah has clarified that the default ruling with respect to burning anything with a soul is that it is forbidden, for Abu Hurayrah ؓ narrated, saying, "Allah's Messenger ﷺ sent us on an expedition, saying, 'If you find so-and-so and so-and-so, burn them with fire.' Then, when we were about to depart, Allah's Messenger ﷺ said, 'I ordered you to burn so-and-so and so-and-so, but none is to punish with fire except Allah. So if you find them, kill them'" (Reported by al-Bukhari).

And Ibn 'Abbas ؓ narrated that the Prophet ﷺ said, "Do not punish with the punishment of Allah" (Reported by al-Bukhari).

As for the "scholars" of the tawaghit and the "theorists" of the Sahwat turning a blind eye to the evidences, then this was through their concealment of some of that which the Most Just of Judges had revealed for mankind to maintain their affairs justly. He ﷻ said, "If you punish [an enemy], punish with an equivalent of that with which you were harmed" (An-Nahl 126). He ﷻ also said, "For [all] violations is legal retribution. So whoever has transgressed against you, then assault him in the same way that he has assaulted you" (Al-Baqarah 194). He ﷻ also said, "The retribution for a harmful act is a harmful one like it" (Ash-Shura 40). He ﷻ also said, "For wounds is legal retribution" (Al-Maidah 45).

Likewise, regarding the issue of punishing with fire as an act of retribution, there is the hadith of the 'Ukliyyin, which was reported by al-Bukhari and Muslim from Anas Ibn Malik ؓ, who said, "That a group of 8 people from 'Ukl came to Allah's Messenger ﷺ and pledged their Islam. They found the land unpleasant, disliked it, and became ill. They complained of that to Allah's Messenger ﷺ, so he said, 'Would you like to head out with our shepherd and his camels, and drink from their urine and milk?' They said, 'Yes.' They then headed out, drank the camels' urine and milk, and recovered. Then they killed the shepherd and drove the camels out, [stealing them]. This then reached Allah's Messenger ﷺ, so he sent after them and they were captured and brought back. He then gave the order and their hands and feet were cut off, and he melted their eyes [In one narration: He then called for some nails to be brought. The nails were then heated. And he melted their eyes with them]. They were then cast out and left under the [heat of the] sun, until they died."

Anas ؓ said, "The Prophet ﷺ only melted their eyes because they melted the shepherds' eyes" (Reported by Muslim).

Al-Bukhari named a chapter in his sahih on the hadith of the 'Ukliyyin, "Chapter: If a Mushrik Burns a Muslim Is He to Be Burned?" Ibn Hajar said, "He thereby indicated that the prohibition in his statement, 'Chapter: The Punishment of Allah Is Not to Be Punished With,' is specific to when the burning is not done for the sake of retribution" (Fath al-Bari), because the reality of melting a person's eyes is to burn the



The two Turkish apostates in the clutches of the mujahidin

eyes with fire using heated nails as a medium, as was indicated by Ibnul-Muhallab, Ibn Battal, Ibnul-Mulaqqin, and other hadith commentators.

Thus, in these ayat, the Most Just of Judges legislated retribution, and in this hadith, the truthful and trustworthy one ﷺ judged that the eyes of the 'Ukliyyin be melted because some of them did the same to the eyes of his shepherd. These evidences attest to the just nature of the flames that the mujahid muwahhidin ignited for the imprisoned soldiers of the Jordanian and Turkish tawaghit. Likewise, the position of the majority of the fuqaha also bears witness to the just nature of these flames.

Abul-'Abbas al-Qurtubi commented on the hadith reported by al-Bukhari and Muslim from Anas ؓ, who narrated, saying, "A Jew killed a young girl for the sake of some silver jewelry she had, using a stone. She was brought to the Prophet ﷺ while she still had some life in her [before dying]. He asked her, 'Was it so-and-so who killed you?' So she shook her head, 'No.' Then he asked her about a second person, and she shook her head, 'No.' Then he asked her about a third person, and she nodded her head, 'Yes.' So Allah's Messenger ﷺ killed him [by crushing his head] between two stones."

Abul-'Abbas Al-Qurtubi said, "Therein is [evidence] that whoever commits murder using something is to likewise be killed by it. There was a difference of opinion on the issue, and the majority hold that he is to be killed with the like of that by which he committed the murder, whether by a stone, a cane, drowning, strangling, etc., as long as he did not commit murder with something entailing fisq, such as sodomy or alcohol, in which case he is to be killed by the sword. Their evidence is this hadith, as well as His ﷻ statement, 'So whoever has transgressed against you, then assault him in the same way that he has assaulted you' (Al-Baqarah 194), and His ﷻ statement, 'For wounds there is qisas' (Al-Maidah 45), and the reality of qisas [retribution] is to be equal in deed. And from among these scholars [i.e. the majority] are those who differed when it came to burning with fire or killing him with a cane [i.e. by impaling him through the anus, if he had



The flames of justice devour the murtaddin

impaled his victim through the anus with a cane], but the majority hold that he is to be killed therewith.” He then said, “The correct view is the position of the majority, because of what has preceded... due to His ﷺ statement, ‘then assault him in the same way that he has assaulted you,’ and due to the hadith of the ‘Uraniyyin [i.e. the hadith of the ‘Ukliyyin]’ (Al-Mufhim).

Ibnul-Qayyim said, “It is established that the Prophet smashed the head of the Jew just as the Jew smashed the head of the young girl... Because of this, the most correct opinion is that the criminal is dealt with in a manner like what he did to the victim, as long as it is not something forbidden due to Allah’s right, such as killing through sodomy or by forcing a person to swallow alcohol [until he is poisoned], and so on. So he is burned just as he burned his victim, and he is thrown from a high place just as he himself did, and he is strangled just as he strangled, because this is closer to justice, and closer to attaining retribution, taking revenge, and achieving the deterring restraint sought from retribution” (Tahdhib as-Sunan).

And if the claimants of knowledge and “theorization” shed crocodile tears for the imprisoned soldiers of the tawaghit and say, “Not all the soldiers and pilots of the tawaghit perpetrated the burning of Muslims!” then the answer is in the hadith of the ‘Ukliyyin itself. Ibnul-Qayyim said in his explanation of it, “In the story there is evidence for killing a group of people and amputating their limbs in retribution for a single person, and that the ruling on the accomplice of the muharibin is the same as the ruling of the perpetrators among the muharibin, for it is known that not every single one of them himself perpetrated the murder, nor did the Prophet ﷺ ask about that” (Zad al-Ma’ad).

Indeed, these soldiers and pilots are an inseparable part of the forcefully resistant, apostate group waging war against Islam. It is through their collective parts that strength and force are achieved for the tawaghit, and it is by this strength and force that the brutal fire falls upon the Muslims’ heads. Thus, if the claimants of knowledge and “theorization” would rath-

er the imprisoned soldiers of the tawaghit be slaughtered by the knives of terror, instead of being burned by the flames of justice, then let them prevent their patrons from continuing to bombard Dar al-Islam with brutal fire.

In conclusion, Abul-‘Abbas Ibn Qudamah said, “The one entering the bathhouse should be reminded, by its heat, of the heat of the Hellfire, for a believer’s thoughts do not cease roaming over every affair from the affairs of the dunya, remembering therewith the affairs of the Hereafter, because what prevails over the believer is the affair of the Hereafter, and every vessel only pours out what it contains. Do you not see that if a carpet seller, a weaver, a carpenter, and a builder were to enter into a nice home, you would see the carpet seller looking at the rugs and reflecting on their value, the weaver looking at the textiles, the carpenter looking at the wood of the home, and the builder looking at the walls? The believer is likewise – if he sees darkness, he remembers the darkness of the grave, if he hears a terrifying sound, he remembers the blowing of the trumpet [on the

Day of Judgment], if he sees something blissful, he remembers the bliss of Jannah, and if he sees torment, he remembers the Hellfire” (Mukhtasar Minhaj al-Qasidin).

Therefore, it is upon the believer to reflect when he sees the troops of the tawaghit and the soldiers of the Cross being burned alive, and to remember that the fire of Jahannam is hotter, and that on the Day of Judgment, the Almighty ﷻ will be angrier than He has ever been and angrier than He will ever be, so He will burn the sinners among the muwahhidin with it, and it will devour everything from them except for the marks of prostration. So they will be in agony, become blackened, and will turn into coal. They will then be shown mercy with the River of Life and with Jannah – as described in Sahih al-Bukhari and Sahih Muslim – but as for the disbelievers and apostates, they will be burned therein and will abide therein forever. Allah ﷻ said, “Indeed, those who disbelieve in Our verses – We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise” (An-Nisa 56).

So let he who persists in committing major sins repent before his sins lead him to that which the Almighty will not forgive on the Day of Judgment.¹ “Some of the Salaf said, ‘Sin is a precursor to kufr, just as kissing is a precursor to intercourse, singing is a precursor to fornication, gazing is a precursor to passion, and illness is a precursor to death’” (Ibnul-Qayyim: Al-Jawab al-Kafi).

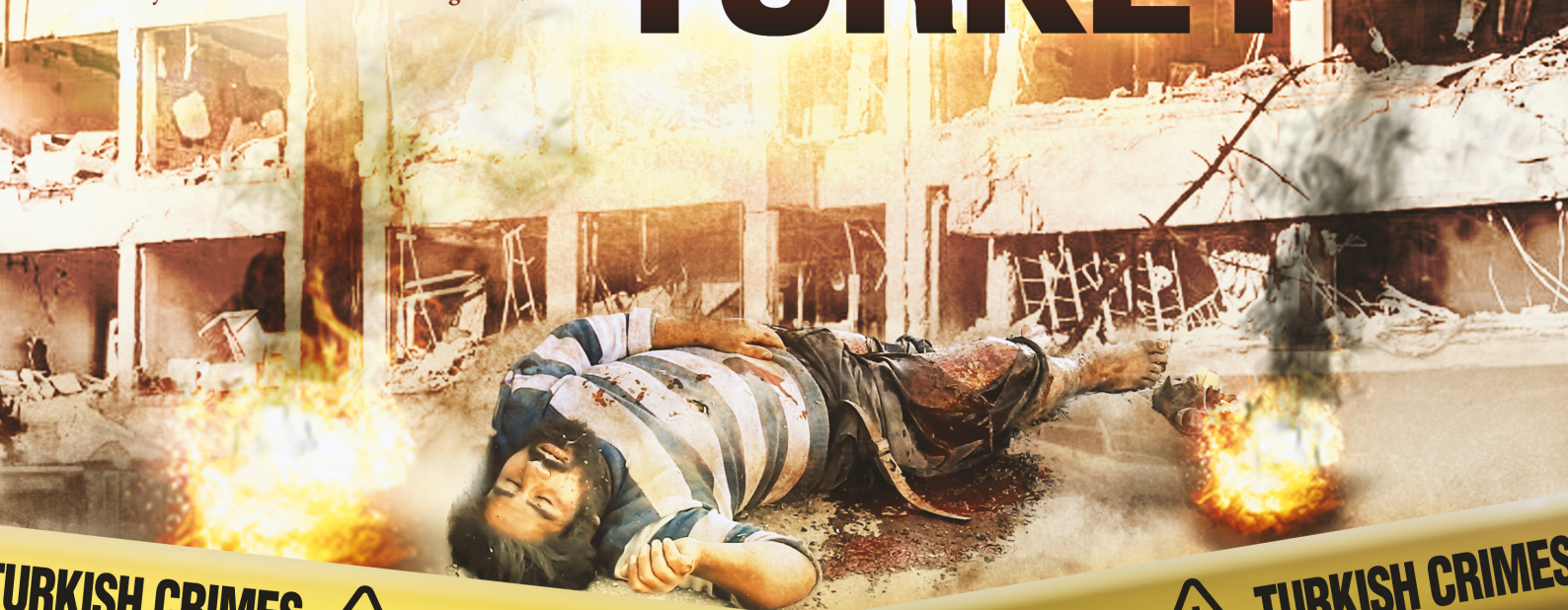
O Allah, Turner of the hearts, keep our hearts firm upon Your religion. Amin.

1 Major shirk and kufr are not forgiven by Allah ﷻ if one dies before having repented. Allah ﷻ said, “Indeed, Allah does not forgive that shirk be done with Him, but He forgives what is less than that for whom He wills” (An-Nisa 48). He ﷻ also said, “Indeed, those who do kufr and die while they are kuffar – upon them will be the curse of Allah and that of all the angels and mankind. They will abide therein eternally. The torment will not be lightened for them, nor will they be relieved” (Al-Baqarah 161-162).

"O muwahhidin! Today, Turkey has become a priority to be targeted in your jihad, so seek Allah's assistance and fight them. Turn their security into panic and their prosperity into dread, and then lure them into the burning zones of your struggle."

From the Audio Speech Entitled
"This Is What Allah and His Messenger Promised Us"
By Amirul-Muminin Abu Bakr al-Baghdadi

CRIMES OF TURKEY



TURKISH CRIMES ! TURKISH CRIMES ! TURKISH CRIMES ! TURKISH CRIMES ! TURKISH CRIMES ! TURKISH CRIMES !

NATO Alliance
Member

Hosting Crusader
Coalition Incirlik
Airbase

**SECULAR
KAFIR
GOVERNMENT**

Detaining
Mujahidin &
Surrendering
Them to
Taghut
Governments

Opening Support
Route for
Apostate PKK to
Kobane

Supporting
Crusader
Campaign in
Khurasan

Supporting
Crusader
Campaign in
Iraq and Sham

Bombing
Halab
Countryside
Muslims

Supporting
Iraqi Rafidi
Government

Supporting
Peshmerga
Apostates

THE SIYAHAH OF JIHAD



Abu Dawud reported in his sunan from Abu Umamah al-Bahili ؓ that a man said, “O Messenger of Allah, permit me to practice siyahah.” So the Prophet ﷺ said, “Indeed, the siyahah of my ummah is jihad for Allah’s cause.” Abu Dawud was silent concerning the authenticity of this hadith. Al-Hakim reported it in his mustadrak and declared its isnad sahih. ‘Abdul-Haqq al-Ishbili and adh-Dhahabi declared the hadith sahih. And an-Nawawi and al-Iraqi declared its isnad jayyid (good).

This hadith is from among that which some people of hijrah and jihad have incorrectly understood, thinking that the siyahah of jihad means, as according to its modern usage, “travelling from country to country for the purpose of pleasure or sightseeing and discovery.”¹ Due to this misunderstanding, if one were to observe some aspect of beauty in the land to which he has made hijrah, such as mountains, rivers, beaches, and trees, or were to find some aspect of luxury in food, drink, dress, and shelter, he would point to that blossom of worldly life and say, “Allah’s Messenger ﷺ spoke the truth. Indeed, jihad is the ‘tourism’ of the Ummah!”

This is how many people have misunderstood the hadith and the athar, and what a big difference between what is intended in the noble hadith and what the minds of many people have understood!

If it were asked, “What is the meaning of the ‘siyahah’ mentioned if it is not tourism?” the answer would be that the uncommon Arabic words in hadith are to be interpreted according to the eloquent tongue of the Arabs and according to the understanding of the righteous Salaf – not according to the terminology coined by the later generations, nor according to that with which the people of the modern era are acquainted – and this is done by referring back to the imams specialized in the language and the uncommon Arabic words, who have preserved the meanings of the Quran and hadith for those generations after them just as the Quran reciters and the muhaddithin have preserved the words of the two revelations – may Allah reward them, on behalf of Islam and the Muslims, with tremendous good.

Ibn Qutaybah ؓ (died 276AH) stated in his explanation of the term “siyahah” in the athar, “Siyahah is to leave the cities

and travel into the open land, like the action of...the worshippers of Bani Israil... He ؓ meant that Allah ؓ forbade the Muslims from this and sent him with the religion of moderation and monotheism” (Gharib al-Hadith).

Ibnul-Anbari ؓ (died 328AH) said, “Siyahah is to head to the outer reaches of the lands and to isolate oneself from the people, such that one attends neither Jumu’ah nor congregational prayers” (az-Zahir).

Abu Mansur al-Azhari ؓ (died 370AH) said, “Al-Layth said, ‘Siyahah is that a man travels throughout the land for worship and monasticism, and the siyahah of this ummah is fasting and regularly attending the masajid’” (Tahdhib al-Lughah).

Thus, the siyahah that the Prophet ﷺ did not permit is that of monasticism, which the Most Just of Judges had not legislated. Allah ﷻ said, “Then We sent Our messengers following their [i.e. Nuh and Ibrahim’s] footsteps and followed them with ‘Isa, the son of Maryam, and gave him the Injil. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah. But they did not observe it duly. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient” (Al-Hadid 27).

‘Urwah Ibn az-Zubayr ؓ said, “The wife of ‘Uthman Ibn Madh’un entered...upon ‘Aishah looking disheveled, so ‘Aishah asked her, ‘What’s wrong?’ She said, ‘My husband prays all night and fasts all days.’ Then, the Prophet ﷺ entered and ‘Aishah mentioned that to him, so Allah’s Messenger ﷺ met with ‘Uthman and said, ‘O ‘Uthman, indeed monasticism has not been prescribed for us. Is there not an example in me for you? For by Allah, I am the most fearful of Allah among you and the one most observant of His limits’” (Reported by Ahmad, Abu Dawud, and Ibn Hibban).

Likewise, when one of the Sahabah ؓ sought permission from the Prophet ﷺ to practice siyahah, he ؓ forbade him from imitating the deviant monks and guided him to what Allah ﷻ had legislated as a methodology for the best ummah brought forth for mankind, jihad for His cause, which contains what is found in the monastic siyahah of zuhd, reclusion, dhikr, and worship. And by adhering to these realities, the mujahid may come closer to Allah and thereby become from among the monks of the night and the

1 This is the definition of siyahah in the contemporary Arabic dictionary “Al-Mu’jam al-Wasit.” The word siyahah, in the context of the hadith, is often wrongly translated as “tourism” in English.

knights of the day, and they are “a multitude from the former peoples and a few from the latter peoples” (Al-Waqi’ah 13-14).

The definition given by the linguistic imams is supported by some weak ahadith attributed to the Prophet ﷺ, including, “Wage jihad, for it is the monasticism of Islam” (Reported by Ahmad from Abu Sa’id al-Khudri), and, “For every prophet there is monasticism, and the monasticism of this ummah is jihad for Allah’s cause” (Reported by Ahmad from Anas), and, “Wage jihad, for it is the monasticism of my ummah” (Reported by Ibn Hibban from Abu Dharr).

Also from among them is a reporting of the hadith of ‘Uthman Ibn Madh’un, which states he came to the Prophet ﷺ and said, “Permit for me castration,” so Allah’s Messenger ﷺ said, “He who either castrates or is castrated is not from us. Indeed, the castration of my ummah is fasting.” Then he said, “O Allah’s Messenger, permit for me siyahah,” so he said, “Indeed, the siyahah of my ummah is jihad for Allah’s cause.” Then he said, “O Allah’s Messenger, permit for me monasticism,” so he said, “Indeed, the monasticism of my ummah is to sit in the masjid while waiting for the prayer” (Reported by Ibnul-Mubarak in az-Zuhd with a weak isnad).

Also from among them is, “There is no siyahah, no tabattul, and no rahbaniyyah [monasticism] in Islam” (Reported by ‘Abdur-Razaq from Tawus in mursal form). Ibn Qutaybah said, “With regards to his statement, ‘no rahbaniyyah,’ he means the deeds of monks, which entails continuous fasting, the wearing of coarse robes, the abandonment of eating meat, and the likes of such deeds... And with regards to his statement, ‘and no tabattul,’ he means the abandonment of marriage” (Gharib al-Hadith).

Ibnul-Anbari said, “A rahib [monk] practicing tabattul is one who is cut off from others in devotion to Allah ﷻ and has abandoned marriage.” He then mentioned the hadith of Tawus, and then said, “Rahbaniyyah is to remain in the monasteries and abandon eating meat” (az-Zahir).

The definition by the linguistic imams is likewise supported by some of the athar of the Salaf, including, “The siyahah of this ummah is fasting” (Reported by at-Tabari from ‘Aishah), and likewise “‘As-Saihun’ (At-Tawbah 112) are the fasting men,” and “‘Saihat’ (At-Tahrim 5) are fasting women” (Both reported by at-Tabari from a number of the Salaf).

Ibn Qutaybah said, “The original meaning of ‘saih’ is one who travels in the land...and the one who is a saih in the land abstains from his desires, so the fasting person was likened to him due to his withholding from food, drink, and intercourse during his fast” (Gharib al-Quran).

Likewise, at-Tabari ﷺ stated in his tafsir, “Some of the scholars of the Arabic language would say, ‘We view that the fasting person was called a saih because the saih has no provisions with him and simply eats wherever he finds food, so it is as if it was taken from that.’”

Also from among these athar is the following narration, that Sufyan Ibn ‘Uyaynah ﷺ said, “‘Amr narrated to us that he heard Wahb Ibn Munabbih saying, ‘Siyahah was present in Bani Israil...’” Ibn ‘Uyaynah commented, “If one abandons food, drink, and women, he is a saih” (Reported by at-Tabari).

Likewise, al-Marwazi ﷺ (died 294AH) said, “Ishaq Ibn Suwayd [a Tabi’i who died in 131AH] said, ‘They [meaning the Salaf] viewed siyahah to be fasting the day and spending the night in prayer’” (Mukhtasar Qiyam al-Layl).

After all this, it becomes undoubtedly clear that what is intended by “The siyahah of my ummah is jihad” is the prohibition of the innovated siyahah of monks and what it entails of claiming tawak-

kul and zuhd by abandoning provisions while traveling and by forsaking marriage, food, meat, and sleep – and this is a practice that some of the deviant Sufi tariqas inherited from the kafir Jews and Christians. What is also intended by it is guidance to that which is better than the innovated siyahah, to jihad for Allah’s cause and what it entails of striving in worship and in seeking to meet Allah ﷻ. This is bearing in mind that some of the Salaf held the alternative to siyahah to be i’tikaf, the night prayer, fasting, or seeking knowledge. Also among them are those who held the alternative to be hijrah, which was paired with jihad in the Quran and the Sunnah. ‘Abdur-Rahman Ibn Zayd Ibn Aslam ﷺ (died 182AH) stated, concerning the tafsir of Allah’s ﷻ statement, “‘As-Saihun,” and His ﷻ statement, “Saihat,” “There is neither in the Quran nor for the ummah of Muhammad any siyahah except for hijrah” (Reported by at-Tabari). He also said, “Their siyahah was the hijrah they performed when they made hijrah to Madinah” (Reported by Ibn Abi Hatim).

Therefore, whoever wishes to be from among those who practice the siyahah of the Sunnah, as understood by the Salaf, must perform hijrah and jihad, must strive against himself for Allah’s sake by adhering to zuhd and dhikr in the course of his ribat and combat as much as he can, and must abandon what Allah dislikes of wrongs and sins, both hidden and manifest, including pride, arrogance, backbiting, slander, and fighting for the sake of attaining booty or achieving fame.

To conclude, with regards to the tafsir of Allah’s ﷻ statement, “Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Jannah. They fight for Allah’s cause, so they kill and are killed. [It is] a true promise [binding] upon Him in the Tawrah, the Injil, and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment. [Such believers are] the repentant, the saihun...” (At-Tawbah 111-112), Ibnul-Qayyim ﷺ said, “Siyahah has been interpreted as fasting, and it’s been interpreted as traveling to seek knowledge, and it’s been interpreted as jihad, and it’s been interpreted as adhering to obedience. The reality is that it is the siyahah [journey] of the heart in remembering Allah, loving Him, turning to Him in repentance, and longing to meet Him, and all of the aforementioned deeds follow as a result. For this reason, Allah ﷻ described those new wives who would have replaced the wives of the Prophet ﷺ had he divorced the old ones as being saihat, but their siyahah is neither jihad, nor traveling to seek knowledge, nor continuously fasting. It is but the siyahah of their hearts in loving Allah, fearing Him, turning to Him in repentance, and remembering Him. Consider how Allah ﷻ paired between repentance and worship. The first is to abandon what He dislikes, and the second is to do what He loves. Likewise, hamd [praise] and siyahah are paired together. The first is to praise Him with His attributes of perfection and with the siyahah of the tongue in the best of His dhikr, and the second is the siyahah of the heart in loving Him, remembering Him, and venerating Him, just as Allah ﷻ paired between worship and siyahah in the description of the wives, for the first is to worship Him by the limbs and the second is to worship Him by the heart” (Hadi al-Arwah).

Allah knows best. May Allah send blessings and peace upon the truthful, trustworthy prophet and messenger, and upon his good and pure wives and family.

V PATHS TO VICTORY

BY ABU HAMZAH AL-MUHAJIR ﷺ

PART-3

The fifth path to victory is preparation. Allah ﷻ said, “Prepare for them whatever you can of strength” (Al-Anfal 60). The author of “Adwa al-Bayan” said, “This is a decisive order for preparing as much strength as possible, no matter how advanced the means of strength become. Thus, this is a decisive order to adjust with the development of worldly affairs in this regards.”

It is known that waging jihad today is fard ‘ayn upon every Muslim. And whatever is required for an obligation to be fulfilled is itself an obligation. Allah’s Messenger ﷺ said, “Shoot, O Bani Isma’il, for indeed your father was a shooter” (Reported by al-Bukhari from Salamah Ibn al-Akwa’). And he ﷺ said, “Indeed strength is shooting” (Reported by Muslim from ‘Uqbah Ibn ‘Amir). As-San’ani said in his commentary on the previous hadith, “This hadith explains the ‘strength’ mentioned in the ayah, that it means ‘shooting arrows,’ as that is what was customary during the life of the Prophet. This includes shooting rifles against the mushrikin and the bughat” (Subul as-Salam). In short, making preparations for the current battle against the Crusader and murtadd enemies is an obligation upon every Muslim who is obliged to perform jihad.

Here, I will mention some points:

First is what Abu Ja’far at-Tabari رحمه الله mentioned in his tafsir of His ﷻ saying, “Whatever you can of strength.” He said, “What you are capable of preparing for them of weaponry that will be a means of strength for you against them” (Jami’ al-Bayan). Accordingly, producing weapons is one of the greatest aids to waging jihad for Allah’s cause. Today, this production is called the “war industry.” Allah mentioned this industry in more than one place in His book. Indeed, He was very precise when He ﷻ said, “We taught him the making of labus for you, to fortify you against your [enemy in] war. So will you be grateful?” (Al-Anbiya 80). At-Tabari رحمه الله said, “Labus, according to the Arabs, is every

form of arms, be it a coat of armor, breastplate, sword, or spear.” Ibn Kathir said, “[Allah taught him] how to make coats of armor.”

The Lord of might mentioned the description of armor, saying, “Make full coats of mail, and measure the links” (Saba 11), meaning long and wide coats of armor. As for, “And measure the links,” the author of “Adwa al-Bayan” said, “Meaning make the links and nails, when producing coats of mail, using appropriate measures.”

Ibn Kathir reported from Qatadah that coats of armor used to be smooth, like sheets, and Dawud was the first to make them with links.

This shows the divine attention given regarding the manufacturing of armor, to the point that Allah mentioned its finer details and then reminded His slaves of this great favor, saying, “So will you be grateful?” Unfortunately, many of the mujahidin, if not most of them, are unconcerned with this in our war against our enemy. This, despite its many benefits, the most significant being the protection of the mujahid’s life – which is the dearest thing to us – against enemy bullets and bomb fragments.

A second benefit is the securing of the mujahid from being injured in critical areas, which would hinder him from continuing the jihad or make him lose consciousness, thus remaining on the battlefield thereafter, exposing him to being taken prisoner by the enemies.

A third benefit is that the mujahid is thereby aided in reaching the points closest to the enemy. This especially applies to the heroes who storm enemy positions and the lions of istishhadi operations.



A final benefit to note is that we are not more courageous than Allah's Messenger ﷺ, who would wear a coat of armor and a helmet, just as he had a sword. 'Aishah رضي الله عنها said, "Allah's Messenger ﷺ passed away while his coat of armor was pawned to a Jew for thirty measures of barley" (Reported by al-Bukhari). It is also established that the Prophet ﷺ wore two coats of armor, one on top of the other, on the Day of Uhud (Reported by Ahmad and Abu Dawud from as-Saib Ibn Yazid). Likewise, Anas Ibn Malik narrated that the Prophet ﷺ entered Makkah, the year it was conquered, and he was wearing a helmet on his head (Reported by al-Bukhari and Muslim).

Moreover, the Lord of might guided us to using metal ingots as the basis of producing the weapons of today. In the story of Dhul-Qarnayn, He ﷻ said, "'Bring me blocks of iron,' until, when he leveled what was between the two flanks, he said, 'Blow,' until, when he had made it a fire, he said, 'Bring me molten copper to pour over it'" (Al-Kahf 96). That, and it has been discovered recently that adding a percentage of copper to iron is the best way to harden the iron and increase its strength, resistance, and solidity.

Also, Allah taught Nuh how to construct ships. He said, "Make the ark under Our eyes and with Our inspiration" (Hud 37). At-Tabari reported from Ibn 'Abbas رضي الله عنه that he said, "He did not know how to make the ark, so Allah inspired to him to make it based on the model of a bird's breast." And the Prophet ﷺ commended those soldiers of his ummah who rode ships, as is in the hadith of Umm Haram رضي الله عنها (Reported by al-Bukhari and Muslim). So is there anyone to undertake such production?

Allah ﷻ also said, "Allah came at their building from the foundations, so the roof fell upon them from above" (An-Nahl 26). It is known to anyone who understands explosives and how to use them that this verse contains the basis for demolition using explosives.

Furthermore, no industry has been encouraged as much as the manufacturing of war tools, as it was reported that the Messenger ﷺ said, "Three people enter into Jannah due to a single arrow: The one who made it, hoping it will be used for good, the one who shoots it, and the one who passes it [to the shooter]" (Reported by Ibn Majah, Abu Dawud, at-Tirmidhi, and an-Nasai from 'Uqbah Ibn 'Amir). How, then, about one who manufactures a rocket or an aircraft or invents an explosive material?

As for preparations related to media, then indeed the battles of the mujahidin and their enemies revolve, today, around two important axes. The first is the military axis, which has already been mentioned. The second is the axis of confronting the Satanic media that has distorted the identity of the Ummah, perverted its 'aqidah and values, and propped up the pillars of humiliation and psychological defeat. Indeed, the blazing missiles of media are more lethal and more dangerous for the Ummah and its

men than the infernal missiles fired from warplanes. Accordingly, it is only appropriate that the mujahidin – those whom Allah has accommodated with the ability to break the force of their enemies militarily – also contend on another front: the media front.

Allah's Messenger ﷺ said, "Wage jihad against the mushrikin with your tongues" (Reported by Ahmad from Anas Ibn Malik). He ﷺ also said, "Indeed, the believer wages jihad with his sword and his tongue. By the One in whose hand is my soul, it is as if you are shooting [with your words] a barrage of arrows" (Reported by Ahmad from Ka'b Ibn Malik). Allah's Messenger ﷺ would employ his era's most effective form of media, that which was harshest on the hearts of his enemies: poetry. At-Tirmidhi and an-Nasai reported from Anas Ibn Malik that the Prophet ﷺ entered Makkah for 'Umrat al-Qada and 'Abdullah Ibn Rawahah was walking in front of him, saying,

O sons of infidels, leave alone His way,
for we strike for His revelation today –
a strike that, heads from their napes, will split,
making a beloved, his beloved, forget.

'Umar then said, "Ibn Rawahah! You would recite poetry in front of Allah's Messenger and at the Haram of Allah?!" So the Prophet ﷺ said to him, "Leave him alone, 'Umar, for [such words] pass more quickly through them than a barrage of arrows."

And just as Allah's Messenger ﷺ rejoiced when Khalid – the military leader – accepted Islam, he also rejoiced when one of the greatest poets accepted Islam. When the delegation of the Ansar came for the bay'ah of 'Aqabah, he said to al-'Abbas, "Do you know these two men?" When he turned, he said, "Yes, this is al-Bara Ibn Ma'rur, the chief of his people, and this is Ka'b Ibn Malik." Ka'b said, "By Allah, I will not forget the word of Allah's Messenger ﷺ when he asked, 'The poet?'" Al-'Abbas replied, "Yes" (Reported by Ahmad). It was also related that Allah's Messenger ﷺ would prepare his poets well, as he said to Hassan Ibn Thabit, "Go to Abu Bakr and have him teach you the faults of the people, for he is knowledgeable of lineages" (Al-Bayhaqi: Lubab al-Ansab). Hassan sought permission from the Prophet ﷺ to poetically insult the mushrikin [of Quraysh], to which he replied, "How about my lineage?" Hassan said, "I will spare you from them just as a hair is pulled out from dough" (Reported by al-Bukhari from 'Aishah). And the Prophet ﷺ enjoyed good poetry. He said, "The most truthful word spoken by a poet is the word of Labid, 'Alas, everything save Allah is of no avail,' and Umayyah Ibn Abis-Salt nearly entered into Islam" (Reported by al-Bukhari and Muslim from Abu Hurayrah).

Likewise, he ﷺ made Thabit Ibn Qays Ibn Shammas – one of those who were promised Jannah – a spokesman to speak out for Islam and the Muslims. So when Bani Tamim came with their spokesman and poet, the Prophet ﷺ said to Thabit Ibn Qays, "Stand and reply to him." Thabit then responded. At that, al-Aqra' Ibn Habis said, "Indeed, Muhammad is



The media front is an integral aspect of jihad

being supported. By Allah, I do not understand. Our spokesman spoke, but their spokesman had better words, and our poet spoke, but their poet was more poetic and had better words.” He then came closer to the Prophet ﷺ and said, “I testify that there is no god except Allah and that you are the Messenger of Allah” (Reported by Abu Nu’aym in Ma’rifat as-Sahabah from Jabir Ibn ‘Abdillah).

We are able to summarize the most important goals of Islamic media in the following points:

1. Defending Muslim honor and creed. Allah ﷻ made an exception of poets [who are generally dispraised], saying, “Except those who believe, do righteous deeds, remember Allah often, and take revenge after they were wronged” (Ash-Shu’ara 227). Ibn ‘Abbas said, “This means that they respond to the kuffar who were defaming the believers” (Reported by at-Tabari). Allah’s Messenger ﷺ said, “O Hassan! Respond on behalf of Allah’s Messenger. O Allah, empower him with the Holy Spirit [i.e. Jibril ﷺ]” (Reported by al-Bukhari and Muslim from Abu Hurayrah). Ibn ‘Asakir reported that Allah’s Messenger ﷺ said, “Who will defend the honor of the Muslims?” So Ka’b said, “I will!” And Ibn Rawahah said, “I will!” And Hassan said, “I will!” The Prophet said, “Yes. Defame them and the Holy Spirit will aid you against them” (Tarikh Dimashq). He ﷺ also said, “Indeed, Allah empowers Hassan with the Holy Spirit whenever he boasts for Allah’s Messenger or speaks up for him” (Reported by at-Tirmidhi from ‘Aishah).

2. Raising the morale of the Ummah’s men, and specifically that of the mujahidin. Salamah Ibn al-Akwa’ said, “We went out with the Prophet ﷺ to

Khaybar, marching at night. One of the men said to ‘Amir Ibn al-Akwa’, ‘Won’t you let us hear some of your songs?’ And ‘Amir was a poet, so he dismounted and urged the men forward through song” (Reported by al-Bukhari and Muslim).

3. Exposing the lies in the creed and morals of the kuffar and the murtaddin, showing the Ummah the filthy reality of the kuffar’s society and the falseness of what the kuffar have to offer, curbing the kuffar’s defiant aggressions towards the Muslims, and casting terror into the kuffar’s hearts. It is reported that Ibn Sirin said, “The poets of the Muslims were Hassan Ibn Thabit, ‘Abdullah Ibn Rawahah, and Ka’b Ibn Malik. Ka’b would threaten the mushrikin with war. ‘Abdullah would insult them and their kufr. And Hassan would attack their lineages.” He also said, “It reached me that [the tribe of] Daws accepted Islam fearing the saying of Ka’b Ibn Malik:

We finished them off in Tihamah and Khaybar,
then our swords we sheathed and put away;
We asked the swords for news, and if they spoke,
‘Daws or Tha’qif,’ their blades would say.

So Daws said to each other, ‘Go and take care of yourselves. Don’t let what happened to Tha’qif happen to you” (Ibn ‘Abdil-Barr: Al-Isti’ab).

4. Conveying a truthful picture of the battles fought between the heroes of the religion and their enemies, and documenting the true heroism of the men of Islam, for fear that it would be lost or stolen by the merchants of blood.

Jabir Ibn 'Abdillah رضي الله عنه said, "I pledged allegiance to Allah's Messenger ﷺ, vowing to establish the prayer, pay zakah, and give nasihah to every Muslim" (Reported by al-Bukhari and Muslim).

ITS STATUS IN THE RELIGION

FOR WHOM IS NASIHAH?

The Prophet ﷺ said, "The religion is nasihah." They said, "For whom?" He said, "For Allah, His Book, His Messenger, and the imams of the Muslims and their commoners" (Reported by al-Bukhari and Muslim from Tamim ad-Dari).

الدين النصيحة

RELIGION IS NASIHAH

BEING SINCERE

Allah ﷻ said, "There is nothing against the weak, the ill, or those who find nothing to spend, as long as they are sincere to Allah and His Messenger. There is nothing against the good doers, and Allah is Forgiving and Merciful" (At-Tawbah 91).

THE REALITY OF NASIHAH

IBN HAJAR AL-'ASQALANI SAID IN FATH AL-BARI:

1

Nasihah for Allah is describing Him befittingly, submitting to Him internally and externally, seeking His love by obeying Him, avoiding His anger by not disobeying Him, and waging jihad to return sinners back to Him.

2

Nasihah for His Book is learning it, teaching it, enunciating its letters when reciting it, being precise when writing it, understanding its meanings, observing its limits, acting by it, and defending it from the distortion attempts of the false doers.

3

Nasihah for His Messenger is honoring him, supporting him in life and death, reviving his sunnah by learning and teaching it, taking him as a role model in word and deed, and loving him and his followers.

4

Nasihah for the Imams of the Muslims is helping them with their responsibilities, reminding them when they overlook their duties, mending their mistakes when they err, calling others to unite with them, and bringing fleeing hearts back to them, and most importantly, preventing them, in a good manner, from committing oppression. Included among the imams of the Muslims are the imams of ijtihaad, and nasihah for them is spreading their knowledge and virtues and thinking well of them.

5

Nasihah for the Muslim Commoners is having compassion for them, striving to bring them what benefits them, teaching them what benefits them, preventing all kinds of harm from reaching them, loving for them what one loves for himself, and disliking for them what one dislikes for himself.



TRAITS

OF THE EVIL SCHOLARS

BY ABU HAFS ASH-SHAMI

In a previous article titled “The Wicked Scholars Are Cursed,”¹ we clarified the correct meaning of “scholars” and mentioned the most important traits by which they became imams in the religion. It is clear by the shar’i texts that the “scholars” of evil and deviance can never be counted among the scholars no matter how much they memorize and pen and no matter how famous they become. Rather, they are more similar to the Jews, who had knowledge, but concealed what they knew, did not act by it, and even called others to deviance. And because of the numerous “scholars” of evil in our era who have persisted in calling to misguidance, it is necessary to mention their ugly traits until the people are heedful of their danger.

Concealing the Truth

Indeed, among the purposes of knowledge is to convey it and make it clear to the people, as their guidance and interests are linked to it. By contrast, concealing it and not manifesting it are from the greatest of forbidden matters and severest of destructive sins. Thus, Allah has taken a covenant

from every individual whom He gave knowledge, ordering that he convey it and not conceal what people need from it. Allah ﷻ said, “[Mention], when Allah took a covenant from those who were given the Scripture, [saying], ‘You must make it clear to the people and not conceal it.’ But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased” (Al ‘Imran 187).

As such, the evil “scholar” is a traitor to Allah’s religion, a denier of the blessing of knowledge, and a cause for the people’s deviance. Thus, Allah decreed that he be cursed and placed the people’s curse upon him, due to his endeavor to cheat mankind by concealing the truth from them. Allah ﷻ said, “Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture – those are cursed by Allah and cursed by those who curse” (Al-Baqarah 159).

Indeed, the greatest matter which the evil “scholars” have concealed from the people is the condition of the tawaghit and the ruling of Allah on them, as Allah has commanded us to abandon the tawaghit and disbelieve in them, and has made this from the basis of tawhid and iman. However, when the people saw their prominent “scholars” compromising with the taghut rulers and being silent about their shirk and

¹ See Rumiyyah, issue 1.

corruption (and even issuing fatawa permitting shirk for the sake of some so-called benefit), many people then believed in the tawaghit, became their allies, entered their religion, and even became their soldiers. The reason for this apostasy was that the evil “scholars” concealed the truth and mixed it with falsehood.

In this regards, one who looks to the Arabian Peninsula will find that the Saudi tawaghit did not dare to manifest much of their kufr and corruption and were not followed in apostasy by a party of the people except due to the committee of senior agents,² Ibn Baz, Ibn ‘Uthaymin, al-Fawzan, the contemporary Al ash-Shaykh, and their likes. This was due to these “scholars” concealing the truth and not clarifying the condition of Al Salul to the people. Rather, they added to the deception by describing them as “wulat al-amr” (people of authority) and claimed that they were the rightful rulers!

Likewise, they concealed from the people the ruling on the taghuti legislative decrees, the ruling on establishing Crusader military bases in the land, and the ruling on permitting riba. As a result, many people foolishly followed the tawaghit, deviating and apostatizing thereby. These “scholars” therefore have a share in the evils committed by those who have followed them, without the evils of those followers diminishing at all.

This is the same case in Egypt, as the reason for the people’s deviance and their following of Hosni Mubarak and Sisi thereafter is the “scholars” of al-Azhar and the claimants to Salafiyyah. Likewise, the reason for the people entering into the shirk of parliaments and elections is the tawaghit of the Murtadd Brotherhood and the Party of Darkness.³ We find this scenario repeated in all other lands.

Altering and Distorting the Law

From among the traits of the evil “scholars” is that they alter and distort the law – if they are unable to completely conceal it – by giving corrupt interpretations of the shar’i texts and diverting these texts from their true meanings to false meanings, just as Allah ﷻ said about the Jews, “[They] distort words from their [proper] usages” (An-Nisa 46). They then attribute their distortions and false interpretations to Allah ﷻ, just as the Jews did before them; Allah ﷻ said, “Indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, ‘This is from Allah,’ but it is not from Allah. And they speak lies about Allah while they know” (Al ‘Imran 78).

As to the shar’i texts ordering jihad, the evil “scholars” persisted in changing their combat-related meaning to other meanings, in order to divert people from fighting the kuffar and the murtaddin. On top of that, they innovated meanings for jihad, meanings for which Allah had not sent down any authority and which even contradict the reality of jihad, such as their claim that jihad is to enlist in the armies of the tawaghit, or to engage in the shirki democratic process in order to compete with the secularists in claiming for oneself Al-

2 A reference to the apostate “Committee of Senior Scholars” in so-called “Saudi Arabia.”

3 A reference to the apostate “Hizb an-Nur” party in Egypt.



One of the taghut “scholars” waiting to be slaughtered

lah’s right to rule and legislate, or to do other deeds that take one out of the religion, deeds which these cursed “scholars” attempt to associate with the pinnacle of Islam, jihad.

Likewise, with respect to the shar’i texts that contain the order to openly declare the truth, the evil “scholars” have resorted to nullifying them and not abiding by them, claiming that Allah commands so! They used as evidence His ﷻ statement, “Do not throw [yourselves] with your [own] hands into destruction” (Al-Baqarah 195). This is despite the fact that what is intended by “destruction” is the abandonment of jihad, as the companion Abu Ayyub al-Ansari ؓ clarified when he said, “Throwing ourselves into destruction is by attending to our wealth, amending it, and abandoning jihad” (Reported by Abu Dawud). Thus, how ugly the evil “scholars” are and how ugly their deception is!

Averting People from Allah’s Path

Indeed, the evil “scholar,” by treading the path of deviance, fervently endeavors to swerve the people onto his path and avert them from the path of truth, since he fears that his deeds would contradict his statements if he were to manifest the shar’i texts for the people without deception and deceit. He resorts to distortion and to twisting the meanings of the texts so that the matter can be in accordance with his condition and in agreement with his desires. For this reason, you find him averting the youth from jihad, because he inclines towards the Dunya and is afflicted with the condition of sitting back from jihad. And because he is afraid of openly declaring the truth, you see him dressing the truth with falsehood, making this the basis of his da’wah, and claiming it to be the essence of “wisdom” and “cunning.” So he neither manifests the truth nor suffices in concealing it. Rather, he deceives, distorts, dodges, and deludes, and speaks about Allah without knowledge, in order to avert people from Allah’s

path, as was done by the rabbis and monks before him. Allah ﷻ said, “O you who believe, indeed many of the rabbis and monks devour the wealth of people unjustly and avert [them] from the path of Allah. And those who hoard gold and silver and spend it not in the path of Allah – give them tidings of a painful punishment” (At-Tawbah 34).

Fervently Craving the Dunya

Nothing made the evil “scholars” resort to concealment of the truth and deception other than their love and fervent pursuit of the Dunya. No one obligated or forced them into hypocrisy, lying against Allah, and kufr. Rather, their craving for taghut-offered jobs and salaries is the main reason for their fall into evil. Some of them also desire prestige and closeness to the tawaghit. Some of them were seduced by their appearance on television and their reception of donations, until it became extremely difficult to conceal themselves from the limelight for the sake of speaking the truth. Hence, they preferred to conceal what Allah revealed – those matters which the tawaghit do not want manifested to the people – and purchased therewith a small price. Allah ﷻ said, “Indeed, those who conceal what Allah has sent down of the Book and exchange it for a small price – they consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment” (Al-Baqarah 174). He ﷻ also said, “[Mention], when Allah took a covenant from those who were given the Scripture, [saying], ‘You must make it clear to the people and not conceal it.’ But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased” (Al ‘Imran 187). Ibnul-Qayyim ﷺ said, “Any scholar who prefers and favors the Dunya will inevitably say about Allah other than the truth” (al-Fawaid).

Being Affected by Dissuasion, Scaremongering, And Threats, and Thus Straying from the Truth

These are all traits of the evil “scholars.” Hence, these “scholars” go back on the truth after having conviction in it and manifest falsehood in submission to the desires of the tawaghit, doing so to keep their dunya unharmed. What a tremendous crime and a severe form of treachery they commit!

Their condition is like that of Bal’am Ibn Ba’ura, who was a man from the city of the Jabbarin (the Giants). If the evil “scholars” in our era were all to gather, they would not amass a tenth of the knowledge of Bal’am. Ibn ‘Abbas ﷺ said about him, “He knew the greatest name of Allah” (Tafsir Ibn Abi Hatim), which indicates a high level of knowledge. Some of the Salaf said, “His du’a would be answered, he would lead them in prayer during hardships, and he was from the scholars of Bani Israil” (Reported by Ibn Abi Hatim from Malik Ibn Dinar). Despite all this, when he deviated from the path and turned away from the clear truth, he was likened to a dog!

Allah ﷻ said, “Recite to them the news of him to whom we gave [knowledge of] Our signs, but he retreated therefrom; so Shaytan pursued him, and he became of the de-

viators. And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants” (Al-Araf 175-176).

Bal’am’s retreat from Allah’s signs occurred when Musa ﷺ arrived at the Jabbarin city, and Bal’am’s people and paternal cousins came to Bal’am and said, “Indeed, Musa is a new man here, with many soldiers accompanying him. If he defeats us, he will destroy us, so ask Allah to turn Musa and his companions back from us.” He said, “Indeed, if I were to ask Allah to turn Musa and his companions back, my dunya and my akhirah would be lost.” But they did not cease trying to persuade him until he eventually made du’a against Musa and his companions and thus abandoned his former condition of good (Reported by Ibn Abi Hatim from Ibn ‘Abbas). Malik Ibn Dinar ﷺ also said, “Musa ﷺ had sent Bal’am to the king of Madyan to call him to Allah, but the king granted him land and gave him gifts, so he followed the king’s religion and abandoned Musā’s” (Tafsir Ibn Abi Hatim).

In this way, Bal’am “adhered to the earth and followed his own desire.” He was attached to the dunya and its pleasures, turning away from the ayat of Allah, until his desires overcame him, leaving him like a dog, always panting. Mujahid ﷺ said, “This example refers to the one who reads the Book and does not act in accordance with its contents” (Tafsir at-Tabari). Al-Qurtubi said, “This example, according to the statements of many scholars of tafsir, is general and encompasses anyone who was given the Quran but did not act in accordance with it” (Tafsir al-Qurtubi). And how many they are in our era!

Conclusion

These are some of the traits of the evil “scholars,” which have been made clear by Allah in order to expose the deceivers and remind His slaves to avoid them and neither listen to them nor take from them. We find that He ﷻ mentioned their description and did not call them “scholars,” despite their knowledge of Allah’s laws. Rather, as they had lost fear of Allah and left off acting in accordance with what they knew, their knowledge did not benefit them and instead became a reason for them to be cursed in the Dunya and the Akhirah, to be described with the ugliest of traits, and to be thrown into Hellfire. Indeed, Allah has even made following these “scholars” in their kufr to be an act of major shirk, which takes one out of the religion. He ﷻ said, “They have taken their rabbis and monks as lords besides Allah, and [also] the Masih, the son of Maryam. And they were not commanded except to worship one god; there is no god except Him. Exalted is He above whatever they associate with Him” (At-Tawbah 31). Thus, one is not excused for kufr he falls into as a result of blindly following the “scholars” of the tawaghit, who are the heirs of the accursed Jewish rabbis. Rather, the obligation on every individual is to strive in seeking the truth and acting in accordance with it. And all praise is due to Allah, Lord of the creation.

The Prohibition
of Bida'
البدع
And the Order
to Avoid Them

Allah ﷻ said,
“Then We placed you upon the law of the religion, so follow it and do not follow the desires of those who do not know”
(Al-Jathiyah 18).

Allah ﷻ said,
“[‘Isa’s disciples said], ‘O our Lord! We have believed in what You revealed and we have followed the Messenger, so record us as witnesses’” (Al ‘Imran 53).
Ibn Taymiyyah ﷺ said, “Acts of worship are based upon the Shari’ah and adherence thereto, not upon desire and innovation. Indeed, Islam is built on two principles: that we worship Allah alone without any partner and that we worship Him according to what He legislated upon the tongue of His Messenger ﷺ. We do not worship Him by desires and innovations, for no one is allowed to worship Allah except by what His Messenger ﷺ legislated of obligatory and recommended deeds” (Majmu’ al-Fatawa).

Allah’s Messenger ﷺ said,
“The worst of affairs are religious innovations, all of which are deviance”
(Reported by Muslim from Jabir Ibn ‘Abdillah).

Ibn Taymiyyah ﷺ said, “Whoever makes something a part of the religion and a means to seek nearness to Allah, without evidence from Allah, then he is a deviant innovator. This is what was meant by the Prophet ﷺ when he said, ‘Every bid’ah is deviance.’ Bid’ah opposes the Shari’ah. The Shari’ah is what Allah and His Messenger obligated or recommended, even if it is something not done during his life, like congregating for Tarawih behind a single imam, compiling the Quran into the Mushaf, killing the murtaddin and the Khawarij, and so forth. And whatever was not legislated by Allah and His Messenger is a bid’ah and deviance” (Majmu’ al-Fatawa).

Allah’s Messenger ﷺ said,
“Whoever does a deed not based on our matter, then it is rejected”
(Reported by al-Bukhari and Muslim from ‘Aishah).

Sa’id Ibn Jubayr ﷺ said, “The word is not accepted without deeds. Deeds are not accepted without the word. Words and deeds are not accepted without intention. And words, deeds, and intentions are not accepted without conforming to the Sunnah” (Reported by al-Lalikai). Ibn Taymiyyah ﷺ commented, “The Sunnah is the Shari’ah, which is what Allah and His Messenger commanded. Thus, any word, deed, or intention not legislated and ordered by Allah is a bid’ah and is not loved by Allah. Hence, Allah will not accept it, and it is not good” (Majmu’ al-Fatawa).

LEADERS

OF THE MURABIT EMIRATE



‘Abdullah Ibn Yasin

The Reviver of the Shari’ah in the Lands of the Sahara

From the established ways of Allah ﷻ concerning His creation is that whenever people stray from the right path, He sends someone to them who will revive the matter of their religion. Some of the people will obey him, but most of them will oppose him. The muwahhidin will show their rejection of whoever opposes the methodology of Allah ﷻ and they will fight them with the sword until Allah makes His religion manifest, so that religion – in its entirety – shall be His. From amongst these revivers was the caller, the scholar, the mujahid ‘Abdullah Ibn Yasin ﷺ.

His story began when Yahya Ibn Ibrahim, the shaykh of the Kadalah tribe, which resided in the Maghrib desert, took him to teach his people about the Shari’ah of Allah and His hudud. He was a good man who loved the religion, and he had been in search of someone who would go with him to call his people, but many of the du’at refused to go with him to the desert due to the hardship it entailed, except for the teacher and mujahid – ‘Abdullah Ibn Yasin – who accepted the mission and sought Allah’s aid to complete it.

As-Salawi said, “One of their men undertook the assignment. He was called ‘Abdullah Ibn Yasin al-Juzuli. Participating in several sciences, he was a clever student and possessed merit, religiosity, piety, and good politics” (Al-Istiqsa). And so, Ibn Yasin endured remoteness and traveled into the

heart of the Sahara, carrying the religion to a people who had strayed from it.

When ‘Abdullah Ibn Yasin arrived at the camping grounds of the Lamtunah tribe, and they asked him what he had brought to them, he told them about the Shari’ah of Islam, which he had come to teach to them and whose hudud he had come to apply. Ibnul-Athir said, “They said, ‘Recall for us the Shari’ah of Islam.’ So he taught them the creed and obligations of Islam. They said, ‘As for what you mentioned of prayer and zakah, then this is close [to what we accept]. As for your saying that whoever kills is to be killed, whoever steals is to [have his hand] cut off, and whoever fornicates is to be lashed or stoned to death, then this is something by which we will not abide. Go to someone else.’ So both of them left” (Al-Kamil fit-Tarikh). And thus, this apostate tribe initially resisted abiding by the Shari’ah and Ibn Yasin refused to remain with them as long as they did not accept the Shari’ah in its entirety.

Ibn Yasin pressed on to the tribe of Kadalah in the company of its shaykh. Ibnul-Athir said, “So ‘Abdullah Ibn Yasin called them and those tribes neighboring them to the rule of Shari’ah. Some of them obeyed, while others abstained and disobeyed.” When the tribe lost patience with abiding by the Shari’ah, refusing to submit to it, they compelled him to leave them. Since Ibn Yasin had no power, at that time, to wage war against them, he resolved to go to the Sudan for the



The river island from which it is said the Murabitin set forth

sake of da'wah. However, the Shaykh of Kadalāh advised him to stay in a famous school near the Senegal River. Ibn Khaldun said, "They isolated themselves from the people at a hill near a river basin, one which is shallow in the summer and abundant in the winter, causing the appearance of various islands. They entered the forests on the islands and secluded themselves for worship" (Tarikh Ibn Khaldun).

From Da'wah to Jihad

Allah willed that this caller to Islam would be a good seed from which an Islamic emirate would grow. Ibn Khaldun said, "All those who had a grain's weight of good in their hearts began speaking about them. People began coming to them and entering into their religion and their forest home. Once their number reached a thousand men, their shaykh, 'Abdullah Ibn Yasin, said to them, 'A thousand will not be defeated due to small numbers, and establishing the truth, calling to it, and holding everyone to account for it has become obligatory on each of us. So let us go forth for this cause.' They then went out and killed whoever opposed them from the Lamtunah and Kadalāh tribes." Ibn Yasin thus went forth as a mujahid for Allah's cause, fighting against the apostate tribes forcefully resisting the Shari'ah.

Ibnul-Athir related this, saying, "Ibn Yasin then said to those who obeyed him, 'It is obligatory upon you to fight those who opposed the truth, denied the Shari'ah of Islam, and prepared to fight you. So raise for yourselves a banner, and put forward an amir to lead you.'" And with that small believing group, the Murabitin subdued the desert to the rule of Allah ﷻ. As-Salawi said, "He began raiding the different tribes until he conquered all of the lands of the Sahara and crushed its tribes... His authority became known in all of the lands of the Sahara and, from those that neighbored it, of the Sudan, the Kabyle, the Masmuda, and the rest of the Maghrib, and [the news spread] that there arose a man in Kadalāh, calling to Allah ﷻ and to the straight path, and ruling by what Allah had revealed, and that he was humble

and had zuhd towards the Dunya. His reputation soared throughout the lands, and his impression made its way into the people's hearts until they loved him." Just as he sought to please Allah by displeasing the people at the beginning of his mission, Allah caused the people to be pleased with him thereafter. They loved him and entered under his obedience.

Ruling by the Shari'ah

When the Shaykh of Kadalāh passed away, Ibn Yasin presented the leader of the Lamtunah tribe to take over as the military leader. As-Salawi said, "'Abdullah Ibn Yasin gathered the heads of the Sanhaja tribes and appointed Yahya Ibn 'Umar al-Lamtuni over them, while 'Abdullah Ibn Yasin was the amir... Yahya Ibn 'Umar was tasked with managing the affairs of war, while 'Abdullah Ibn Yasin oversaw affairs pertaining to religion, ruling by the Shari'ah, and collecting zakah and jizyah."

The Murabitin continued, behind their new military amir and under the direction of their faqih, 'Abdullah Ibn Yasin, to renew the religion for the people.

In the year 446AH, as al-Bakri mentions, Ibn Yasin raided Aoudaghast (in southern Mauritania today), which was the seat of the King of Ghana before he entered into Islam. Al-Bakri said, "'Abdullah Ibn Yasin killed a man there, who was from the mixed Arabs of Kairouan and who was known for piety, righteousness, Quran recitation, and performing Hajj, and his name was Zabaqirah. The reason the Murabitin attacked them was because these mixed Arabs backed the authority and rule of the [pagan] leader of Ghana" (Al-Masalik wal-Mamalik).

In the year 447AH, the Murabitin entered Sijilmasa (in southern Morocco today), and stopped all wrongdoing therein. As-Salawi said, "[Abdullah Ibn Yasin] changed whatever vices he found therein. He destroyed flutes and musical instruments. He burned taverns in which wines were sold. He annulled taxes and toppled the taxing offices. He effaced whatever the Book and the Sunnah obligated to be effaced.

And he appointed someone from Lamtunah over Sijilmasa and left for the desert.”

At the end of the year 447AH, the amir Yahya Ibn ‘Umar al-Lamtuni was killed. So Shaykh Ibn Yasin appointed Yahya’s brother Abu Bakr Ibn ‘Umar to take over Yahya’s duties in Muharram of 448AH. Abu Bakr continued waging jihad for Allah’s cause under the faqih’s command like his brother Yahya before. As-Salawi said, “The Murabitin entered the city of Aghmat (east of Marrakesh) in the year 449AH. ‘Abdullah Ibn Yasin and his troops rested there for two months. He then went to Tadla and conquered it, killing anyone he found therein from its royal family, Bani Yafran. He captured Luqut al-Maghrawi [the local amir] and killed him... ‘Abdullah Ibn Yasin then headed for the lands of Tamesna and conquered it, seizing authority over it.”

Ibn Yasin ﷺ would treat the apostate enemies of Allah harshly, killing and enslaving them, until news of this reached the one who sent him, the faqih who was ignorant of the reality of waging jihad. Adh-Dhahabi said, “The news of what ‘Abdullah Ibn Yasin was doing reached the faqih, who considered it a grave matter and regretted sending him. He wrote to him, criticizing the great amount of killing and enslavement done. So he replied to him: ‘Regarding your disapproval of what I have done and your regret for sending me, then you sent me to a nation engulfed in jahiliyyah. One of them would send his son and daughter out to graze livestock and the daughter would come back pregnant from her brother, and they would not disapprove of that! Their only concern was to make raids against one another and kill each other. So I did what I did, and I did not transgress the rule of Allah. Salam’” (Tarikh al-Islam). Such was the reply from Ibn Yasin to someone who only theorized for him the waging of jihad, while being far from its reality and believing the news people reported to him.

After all of these conquests, the resolve of the Murabitin was directed by their shaykh and faqih towards attacking the apostate tribes of Barghawata. As-Salawi said, “It was said to him that the Barghawata were many tribes and assorted people who came together and accepted Salih Ibn Tarif the false prophet, and that they continued on this deviance and kufr. When ‘Abdullah Ibn Yasin heard of the Barghawata’s condition and the kufr that they were following, he considered it an obligation to give precedence to waging jihad against them over others, so he marched against them with the armies of the Murabitin.” It was the qadar of Allah that Ibn Yasin was wounded at the peak of battling these kuffar, attaining shahadah in the year 451AH. The author of “Al-Ighthibat” wrote about him, saying, “He subdued the Maghrib until it followed the teachings of Islam, after it had almost completely lost them.”

The Testament of Ibn Yasin

As-Salawi said, “When death approached him, he said to them, ‘O Murabitin, indeed, I will die today. And you are in the lands of your enemy. So beware of showing cowardice or disputing, lest you falter and your power leaves. Be supporters of the truth and brothers for the sake of Allah. Beware of envying one another concerning leadership, for indeed, Allah gives His dominion to whomever He wills of His creation,

and He gives succession on His earth to whomever He wants of His slaves.”

Ibn Yasin passed away after building the core of an Islamic emirate, which started at the Senegal River in the south up to the environs of Marrakesh in the north, and then expanded to reach Andalus on the borders of France in the north at the hands of his student, Yusuf Ibn Tashfin, as well as into the depths of the African jungles to the south at the hands of his student, Abu Bakr Ibn ‘Umar. He passed away after leaving a generation of mujahidin to complete the journey, after he had established the Shari’ah of Islam by them and with them. May Allah have mercy upon Ibn Yasin, and may He bless the soldiers of the Khilafah today, those who fight every murtadd who resists ruling by the Shari’ah, those who will continue doing so, inshaallah, regardless of how many sacrifices they make, until the religion is entirely for Allah.

Abu Bakr al-Lamtuni

A Leader Who Spread Islam in the Lands of the Sudan

In the previous section, we showed some of the efforts of the mujaddid faqih, ‘Abdullah Ibn Yasin, in forming the mujahid Murabit emirate. This was the man who, aside from establishing the emirate itself, brought up a generation to carry the banner after him. They included Yusuf Ibn Tashfin, who directed the Muslim armies northward across the sea into Andalus, where they defeated the Crusaders. And they also included the victorious leader, Abu Bakr Ibn ‘Umar, who crossed the desert sands to convey Islam and the rule of Shari’ah to Africa.

That which truly distinguishes this man, Abu Bakr, is his sacrifice of everything to serve his religion and his ummah and in order to keep it united and supreme. Ibn ‘Umar was not one of those many who have claimed to be part of this Ummah in the past and present but strive instead to serve themselves and their own interests at the expense of the Ummah and its unity.

The New Military Leader

The march of this son and amir of Lamtunah began as he was a student of Ibn Yasin, then as a military leader of Ibn Yasin’s armies. In Muharram of the year 448AH, Abu Bakr Ibn ‘Umar assumed the military leadership of the Murabitin, succeeding his brother Yahya Ibn ‘Umar, and remained under the supervision of the faqih, Ibn Yasin, for the course of the jihad.

Fighting the Rafidi Bajaliyyah

In the same year (448AH), Abu Bakr Ibn ‘Umar raided Sous region, and in the year 449AH, he conquered Massa and Taroudannt. These cities were strongholds of the Rafidah in the Maghrib. As-Salawi said, “Residing there were a Rafidi people called the Bajaliyyah, which is in attribution to ‘Ali Ibn ‘Abdillah al-Bajali, the Rafidi... ‘Abdullah Ibn Yasin and Abu Bakr Ibn ‘Umar fought them until they conquered the city of Taroudannt by force, killing many of those therein. Those who remained of them returned to following the Sunnah and the Jama’ah.”

The Successor of Shaykh Ibn Yasin Completes His Journey

After eradicating the Rafidah, Ibn ‘Umar marched with his shaykh Ibn Yasin to fight against the Barghawata apostates. In the course of this war, ‘Abdullah Ibn Yasin was wounded and attained his shahadah, as we consider him. The full leadership of the Murabitin then fell to Abu Bakr Ibn ‘Umar. As-Salawi said, “The first thing he did after preparing and burying [Ibn Yasin] was to march on Barghawata, resolving to continue the war, and relying on Allah in waging jihad against them. He was severe in killing and enslaving them until they dispersed, going into hiding and into the jungles. He uprooted them, while the rest embraced Islam anew. Abu Bakr Ibn ‘Umar destroyed any trace of their call from the Maghrib, collecting their ghanaim and distributing it among the Murabitin. He then returned to the city of Aghmat.” This was another victory to be added to a series of victories achieved by Ibn ‘Umar in his war against the people of deviance and for the spread of tawhid. With that, the Dunya opened its arms to Abu Bakr Ibn ‘Umar, who had become the sole leader of the Murabitin.

Abu Bakr Ibn ‘Umar Leaves the Maghrib for the Sahara

However, the situation did not remain undisturbed for Ibn ‘Umar in leading his people in the conquered lands of the Maghrib. After he achieved all of these victories, troubling news came to him. As-Salawi said, “Then a messenger arrived from the lands of the Kabyle, informing him of disorder in the desert and disputation between its people.” Here, this leader was put at a crossroads. Should he send one of his cousins to resolve the dispute? Should he go himself? If he were to go himself, would he relinquish command over his people in the Maghrib after all of his victories therein?

This is where the best qualities of men showed themselves. As-Salawi said, “The amir, Abu Bakr, was a pious man, so it was horrendous to him that Muslims might kill one another while he was capable of stopping them from doing so. He found no other option, as he was appointed over them and responsible for them, than to go into the Sahara and mend the matter and uphold the course of jihad therein.” So he left everything for Allah’s sake alone.

The Amir Unites the People to Fight the Mushrikin

The Murabit amir journeyed into the Sahara to fix the situation and pave the way for Islamic rule therein. He then went to the Sudan as a mujahid for Allah’s cause and caller unto Him. Ibn Khaldun said, “He reached his people and alleviated the discord that came between them, thus opening the door for waging jihad in the Sudan, thereby seizing around ninety areas of their lands.” So he ﷺ did not only reconcile between his people, but he further paved the way for the Muslim armies to raid West Africa and establish the rule of Islam therein.

As-Salawi said, “The journey of Abu Bakr Ibn ‘Umar to the desert was in Dhul-Qa’dah of the year 453AH. When he arrived there, he mended its affair, put it in order, and

gathered a great army with which he invaded the Sudan and seized around ninety areas thereof.”

Abu Bakr Ibn ‘Umar Subdues the Saharan Kuffar

As-Salawi mentions elsewhere that Abu Bakr Ibn ‘Umar raided the kingdom of Ghana, spreading Islam to it and its surrounding lands. “In the fifth century, the kingdom of the people of Ghana weakened and their authority dwindled, while that of the masked men neighboring them to the north – next to the Berbers – became serious, so Abu Bakr Ibn ‘Umar al-Lamtuni, the amir, marched to them.” As-Salawi mentions that Abu Bakr Ibn ‘Umar conquered those lands in the course of three months. “And he brought into Islam many of those who had not accepted it before.”

Leaving the Maghrib Emirate to Ibn Tashfin To Return to Waging Jihad in the Sudan

Historians mention that Abu Bakr Ibn ‘Umar ﷺ returned to the Maghrib after his cousin, Yusuf Ibn Tashfin, had become prominent. However, once he saw what his cousin achieved of conquests, he did not remove him from authority. Instead, he relinquished his own authority to him and returned to the Sahara. As-Salawi mentioned the testament of Ibn ‘Umar to Ibn Tashfin, saying, “Abu Bakr then said, ‘Indeed, I had appointed you to this command while I was responsible for it, so fear Allah ﷻ regarding the Muslims, saving me and yourself from Hellfire. And do not let anything from the affairs of your subjects be lost, for you are responsible for that.’”

Al-Lamtuni: Shahid in the Sudan

After Ibn ‘Umar appointed his cousin, he returned to the Sahara to wage jihad against the kuffar in Africa. As-Salawi said, “So he remained there, persisting upon waging jihad against the kuffar of the Sudan, until he achieved shahadah by a poisoned arrow that struck him in Sha’ban of the year 480AH, after he had taken authority over the entire desert up to the Dhahab mountains of the Sudan.”

Thus ends the story of one of the knights of Islam. He abandoned the pleasures of the Dunya and leadership, so Allah replaced it for him with something better, as we consider him, and Allah is his judge. Ibn Kathir said, “He achieved respect in the hearts of his subjects like no other king was able to achieve. If he went out to fight an enemy, 500,000 fighters obedient to him would ride out along with him. Aside from this, he would also apply the hudud, safeguard the sanctities of Islam, protect the religion, and deal with people based upon the Shari’ah, while having a sound creed and faith, and being loyal to the ‘Abbasi state.”

May Allah have mercy upon the shaykh, mujahid, and shahid Abu Bakr al-Lamtuni. And may He accept him, his da’wah, and his jihad. And may He support his grandsons from the soldiers of the Khilafah in West and North Africa and in the Sahara, those who strive to establish the religion of Allah and remove all traces of shirk in those regions. And may He grant them victory and consolidation. Amin.



I WILL OUTNUMBER THE OTHER NATIONS T H R O U G H Y O U

Islam encourages bearing children for numerous reasons. Perhaps the most significant of these is to increase the Muslim population so as to strengthen the Ummah. The Shari'ah is full of evidences supporting and encouraging this.

Seeking to bear children has long been the sunnah of the Prophets and Messengers. Allah's Prophet Zakariyya ؑ supplicated his Lord, as found in more than one place in the noble Quran – not for dominance or authority, nor gold or silver – but only to be given upright offspring. So he stood and prayed, supplicating his Lord in secret, saying, “My Lord, indeed my bones have grown weak, the hair on my head has turned white, and I have never been disappointed, my Lord, when I have called upon You. And I fear for those relatives after me, and my wife is barren, so grant for me, from Your bounty, a successor to inherit from me and from the family of Ya'qub – and make him, my Lord, pleasant [to You and Your slaves]” (Maryam 4-6). And he

said, “My Lord, grant to me, from Your bounty, upright offspring. Indeed, You do hear supplication” (Al 'Imran 38). And he also said, “My Lord, do not leave me alone [without a successor], and You are the best of inheritors” (Al-Anbiya 89).

There is also the wife of 'Imran, who asked Allah for a child, so He   gave Maryam to her and made her a sign for the creation. And He gave 'Isa to Maryam and made him a prophet and a messenger from amongst those of resolve  .

By increasing the number of Muslims, kufr is terrified and the religion further triumphs. This equation was understood by the kuffar, while it remained absent from heedless minds. As such, we find that their priority in every war against Islam and its people is to target women and children, in order to destroy the “land” and its “crops,” as women are “arable land.” They were only called “a place for sowing seeds” (Al-Baqarah 223) because they produce progeny. Destroying the “land” and its “crops” is the policy of a spiteful enemy who seeks

to eradicate “La ilaha illallah” from the earth. But it is impossible for him to do so, as the Ummah of Muhammad ﷺ is a fertile ummah – not a barren one – and it will remain so until Allah inherits the earth and all that is upon it.

However, some women might not comprehend the enemy’s policy in their war against the muwahhidin, nor do they appreciate that with the birth of every newborn Muslim, a thorn is planted into the throat of kufr and a dagger is stabbed into the flank of shirk. Nor do these women realize that by increasing the number of Muslims, the despicable are suffocated and the banners of the kuffar are lowered, just as the voices of the righteous are raised.

As for the policy of birth control, it is a disease that was injected into our fertile ummah by the enemy in order to decrease the Muslim population and weaken its strength. The Prophet ﷺ ordered to increase the Muslims’ numbers, as Ma’qil Ibn Yasar said, “A man came to the Prophet ﷺ and said, ‘I have found a woman who is both noble in lineage and beautiful, but she is barren. Should I marry her?’ He said, ‘No.’ A second man came to him [with the same question], so he forbade him. Then a third man came to him, so he said, ‘Marry the affectionate woman who is fertile, for I will outnumber the [other] nations through you’” (Reported by Abu Dawud and Ibn Hibban).

Likewise, the Prophet ﷺ supplicated for Anas Ibn Malik ﷺ to have many children and to be blessed with them, saying, “O Allah, increase his wealth and children, and bless him through what You have given him” (Reported by al-Bukhari and Muslim). Anas later said, “My daughter told me that more than 120 of my progeny were buried, and I am the wealthiest of the Ansar” (Reported by Ahmad).

Al-Ahnaf Ibn Qays entered upon Mu’awiyah ﷺ, who was looking at his son Yazid in front of him admiringly and then said, “O Abu Bahr, what do you say about children?” He replied, “They are the support for our backs, the fruit of our hearts, and the coolness of our eyes. We attack our enemies with them and they are what is left of us after we die. Thus, be to them as if you are a humble earth and shading sky. If they ask of you, then give to them. If they require admonition, then admonish them. Do not refrain from being generous to them, lest they become bored of your company, dislike your life, and long for your death.” Mu’awiyah said, “May Allah bless you, O Abu Bahr. They are just as you have described” (Amali al-Qali).

Likewise, we will not miss this opportunity to warn every Muslim sister of another evil policy of Islam’s enemies, which is to delay marriage until a later age. This is part of the kafir plot to turn Muslimat away from their true role in life, that they were created for the tawhid of Allah ﷻ and worshiping only Him and no one else and then for serving the religion by what Allah made easy for them, including marriage, bearing children, and raising them.

If only the Muslimah knew the benefits of marrying early, along with the intention to increase the population and produce righteous children who will be dutiful to her and supplicate for her and their father even after both of them die! Allah’s Messenger ﷺ said, “When a person dies, his deeds shall cease except for three: a continuous charity, beneficial knowledge, or a righteous child who supplicates for him” (Reported by Muslim from Abu Hurayrah).

He ﷺ also said, “Indeed, Allah ﷻ will raise the righteous slave’s rank in Jannah, so he will say, ‘My Lord, what have I done to receive this?’ He will say, ‘It is due to your child asking forgiveness for you’” (Reported by Ahmad and Ibn Majah from Abu Hurayrah).

In his sahih, al-Bukhari titled a chapter as “Chapter: He Who Produces Children for Jihad,” and then reported from Abu Hurayrah ﷺ that Allah’s Messenger ﷺ said, “Sulayman Ibn Dawud ﷺ said, ‘Tonight, I will visit one-hundred women – or ninety-nine – and each of them will produce a knight who will wage jihad for Allah’s cause.’ His companion said to him, ‘Inshaallah.’ But he did not say, ‘Inshaallah.’ So none of them became pregnant except one woman, who gave birth to half a child. By Him in whose hand is my soul, if he had said, ‘Inshaallah,’ they would have all been knights waging jihad for Allah’s cause.”

If the Muslimah knew how much support for the religion and aggravation for the kuffar is found therein, she would change her former attitude forever, in order to be from those who “do not take a step that aggravates the kuffar or do anything that harms an enemy, except that a righteous deed is written for them” (At-Tawbah 120).

The Muslimah should reflect over the saying of ‘Umar ﷺ, “By Allah, I force myself to have intercourse, hoping that Allah will bring forth from my loins someone who will praise Allah” (Reported by al-Bayhaqi in al-Kubra).

Also, marrying off one’s daughters at what is known as a “young age” is considered a punishable crime according to the taghut laws of some so-called “Islamic” countries. As for the Shari’ah of Islam, then nothing is halal except what Allah ﷻ has permitted, and nothing is haram except what Allah has forbidden. Indeed, ‘Aishah ﷺ said, “The Prophet ﷺ married me when I was 6 years old. Then, we came to Madinah and stayed with Bani al-Harith Ibn Khazraj. I became ill and my hair started to fall out. When it grew to about shoulder length, my mother Umm Ruman came to me while I was playing with some of my friends on a swing. She called out to me, so I came to her, not knowing what she wanted with me. She then took my hand until she stopped me at the door of the house. I was breathing heavily until my breathing settled a bit. She then took some water and wiped my face and head with it. Then, she brought me into the house, where women from the Ansar were gathered, and they said, ‘For wellness and blessing and good!’ So she gave me to them and they fixed me up. I was not startled by any of this until Allah’s Messenger ﷺ came at midmorning. She then gave me to him, and I was – on that day – 9 years old” (Reported by al-Bukhari and Muslim).

Once the Muslim sister knows this, she will cast anything contrary to it aside, devote herself to increasing the Ummah in lions and preparing them, making a den for them out of her house, wherein she nourishes them with tawhid and wala and bara, until she opens the den’s door for them, after their hearts have become “severe against the disbelievers and merciful to one another” (Al-Fath 29), and “humble to the believers, mighty against the disbelievers, waging jihad for Allah’s cause and not fearing the blame of any blamer” (Al-Maidah 54). And our final call is that all praise belongs to Allah, Lord of the creation.



Military and Covert Operations

As the soldiers of the Khilafah continue waging war on the forces of kufr, we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded – by Allah’s blessing – in expanding the territory of the Khilafah, or terrorizing, massacring, and humiliating the enemies of Allah. These are merely a selection of the numerous operations that the Islamic State has conducted on various fronts across many regions over the course of the last few weeks.

The War on Turkey

On the 7th of Rabi’ al-Awwal, Abu Anas al-Manbijji and Abu ‘Umar al-Hashimi رحمہم اللہ set out and detonated their explosive vehicles on two groups of Turkish soldiers and Sahwah fighters near the villages of Waqah and Kufayr west of the city of Bab. The operations resulted in one Turkish tank being destroyed and three others being disabled, in addition to a number of murtaddin being killed and wounded. This was followed by the soldiers of the Khilafah carrying out an assault on the village of Kufayr. They succeeded in killing three murtaddin and destroying

two of their vehicles, in addition to taking a third vehicle as ghanimah before returning safely back to their positions.

On the 9th of Rabi’ al-Awwal, an istishhadi operation struck a group of Turkish soldiers and Sahwah fighters near the village of Baratah west of the city of Bab. Likewise, the mujahidin disabled a Turkish tank near the village of Dana using an explosive device, and also destroyed a 4-wheel drive vehicle with a mortar round.

On the 11th of Rabi’ al-Awwal, two istishhadi operations were carried out targeting the murtadd Sahwat and the murtadd Turkish army. The first was carried out by Abu ‘Abdir-Rahman ash-Shami رحمہم اللہ, who detonated his explosive vehicle on a group of them in the village of Azraq west of the city of Bab, killing more than 14 murtaddin and injuring a number of others, in addition to destroying three of their vehicles. The second was carried out by Abu Ahmad as-Samrawi رحمہم اللہ, who detonated his explosive vehicle on a group of them in the village of Zarzur east of the city. He succeeded in killing and injuring several murtaddin, in addition to disabling a number of their vehicles. A Turkish tank was also destroyed in the same village after



Aftermath of the attack on the Crusader celebration in Istanbul

being targeted with a guided missile.

On the 12th of Rabi' al-Awwal, the soldiers of the Khilafah destroyed two Turkish tanks and disabled a third using two guided missiles and a mortar round.

On the 15th of Rabi' al-Awwal, Islamic State tank hunters destroyed one Turkish tank and disabled another after targeting them with guided missiles west of the city of Bab.

On the 16th of Rabi' al-Awwal, during the course of confrontations with the murtadd Turkish army and Sahwat, the mujahidin stormed the village of 'Ajami northeast of the city of Bab. An istishhadi soldier of the Khilafah ﷺ then detonated his explosive vehicle on a group of murtaddin near the village of Qunayfidh.

On the 21st of Rabi' al-Awwal, the mujahidin destroyed a tank and a BMP belonging to the murtadd Turkish army after targeting them with two guided missiles west of the city of Bab.

On the 23rd of Rabi' al-Awwal, Islamic State tank hunters – using two guided missiles – destroyed two Turkish armored vehicles west of the city of Bab. On the same day, the Halab Wilayah media office released a video titled, “The Shield of the Cross,” which featured the burning of two members of the murtadd Turkish forces, which are leading a campaign called “The Euphrates Shield,” on behalf of their Crusader masters, against the Muslims in Halab Wilayah. The video also featured a message from the soldiers of the Khilafah declaring that the murtadd Turkish government will get used to seeing scenes of its soldiers being burned alive if it insists on bombing the lands of the Islamic State.

On the 2nd of Rabi' al-Akhir, one of the soldiers of the Khilafah struck a famous nightclub in Istanbul while the Christians were celebrating their pagan holidays inside. He attacked the pagans with hand grenades as well as his assault rifle, and succeeded in killing and injuring

150 of them, doing so in revenge for Allah's religion and in response to the order from Amirul-Muminin to target Turkey, the servant of the Cross.

Baghdad Wilayah

On the 7th of Rabi' al-Awwal, an Islamic State covert unit detonated a car bomb on the dens and gatherings of the Rafidi murtaddin in the area of Sadr towards the east of Baghdad. The operation resulted in 60 murtaddin being killed and another 20 being wounded.

On the 11th of Rabi' al-Awwal, an Islamic State covert unit parked and detonated a car bomb on a gathering of Rafidi murtaddin in the area of Bawiyah towards the east of Baghdad, killing and injuring at least 80 of them. Another covert unit planted and detonated two explosive devices on a gathering of Rafidah in the area of Abu Dushayr towards the south of Baghdad, killing and injuring approximately 20 of them.

On the 1st of Rabi' al-Akhir, Abu Nawwaf al-'Iraqi and Abu 'Abdil-Malik al-'Iraqi ﷺ set out and targeted a group of Rafidi murtaddin and their dens in the area of Sanak and in the middle of Baghdad. They detonated their explosive vests on them, one after the other, killing and injuring more than 100 murtaddin and destroying several of their dens. Meanwhile, Islamic State explosives units parked and detonated a car bomb on another group of Rafidi murtaddin near the New Baghdad traffic authority towards the east of the city, killing 9 of them and injuring 17 others.

Ninawa Wilayah

On the 6th of Rabi' al-Awwal, Abu Khattab al-'Iraqi ﷺ set out and detonated his explosive vehicle on a group of Rafidi soldiers and militia fighters in the neighborhood



Aftermath of the battle at Salam Hospital in Mosul

of Barid in the northeastern part of Mosul. He succeeded in destroying an Abrams tank and two bulldozers, in addition to killing 8 murtaddin and injuring a number of others. Another four istishhadi soldiers of the Khilafah – Abu Khattab al-Mawsili, Abu Ahmad ash-Shami, Abu Salamah ash-Shami, and Battar al-Mawsili ﷺ – set out and detonated their explosive vehicles on the murtaddin near the Salam Hospital in the southeastern part of Mosul. They succeeded in killing approximately 35 of them, in addition to destroying 5 BMPs, a bulldozer, and a Humvee, and also destroyed and disabled a number of other vehicles of varying types. This was followed by clashes in which four murtaddin were killed – one of them by a sniper – and a number of others were wounded, with the mujahidin also disabling two Humvees and a BMP, and taking a second BMP as ghanimah.

On the 7th of Rabi' al-Awwal, Abu Hamzah al-'Iraqi ﷺ set out and detonated his explosive vehicle on a group of Rafidi soldiers and militia fighters near the Salam Hospital in the southeastern part of Mosul. He succeeded in destroying several vehicles and in killing and injuring a number of murtaddin. Another 20 murtaddin were killed and 45 others were wounded in clashes with the besieged Rafidi divisions. The clashes also led to 8 BMPs, 5 Humvees, and an Abrams tank being destroyed. The soldiers of the Khilafah also clashed with a convoy near the crossroad for the neighborhood of Sawmar, which was attempting to advance in order to support the besieged murtaddin, leading to approximately 10 of its personnel being killed and a number of others being wounded. Sometime later, Abu Islam ash-Shami ﷺ set out and detonated his explosive vehicle on a Rafidi army and Rafidi militia convoy in the neighborhood of Wahdah in the southeastern part of Mosul. He succeeded in destroying three Humvees, in

addition to killing 8 murtaddin and injuring a number of others. This was followed by clashes that led to three BMPs being burned. Clashes also took place on the eastern axis, leading to 21 murtaddin being killed, in addition to one Humvee being destroyed and another being disabled. Another 21 Rafidi soldiers and militia fighters were killed by snipers in the neighborhood of Ikha, and on the edges of the neighborhoods of Shayma, Intisar, and Nur.

Hims Wilayah

On the 8th of Rabi' al-Awwal, the soldiers of the Khilafah captured 8 checkpoints in the areas of Sha'ir and Huwaysis following fierce clashes with the Nusayri army and its militias that led to more than 50 murtaddin being killed. The mujahidin also took three tanks, an autocannon, a Konkurs missile launcher and some missiles, and a variety of weapons and ammo as ghanimah.

On the 9th of Rabi' al-Awwal, the soldiers of the Khilafah continued their blessed assault on the Nusayri army and its militias in the vicinity of the city of Tadmur and succeeded in taking control of a number of important facilities and positions. They captured the Mahr Gas Company northeast of the T4 military airbase west of the city of Tadmur after first capturing the communications tower hill, the Mahr hill, and the Irtiwazah checkpoint in the vicinity of the gas company. The Nusayri army dispatched a military convoy from the city of Tadmur in an attempt to recapture the hills surrounding the gas company, but the soldiers of the Khilafah confronted the convoy, with a number of inghimasiyyin attacking it from several directions. Several murtaddin were killed and the remainder fled, with the mujahidin pursuing them and managing to kill them all. The soldiers of the Khilafah also continued



A former Nusayri military base recently liberated by the Khilafah

their advance south towards the area of Jihar and took control of 15 checkpoints in the area stretching between Mahr and Jihar, and at the Jihar gas field, in addition to the surrounding hills. In the area of Jazal northeast of Jihar, meanwhile, the soldiers of the Khilafah captured 5 Nusayri checkpoints and succeeded in taking complete control of the Jazal oilfield and the surrounding area. The confrontations resulted in approximately 112 Nusayri soldiers being killed, with the mujahidin also taking three tanks, a multiple rocket launcher, a field artillery gun, a heavy machine gun, and a supply of ammo as ghanimah.

On the 10th of Rabi' al-Awwal, the soldiers of the Khilafah launched a wide scale attack from several axes on Nusayri positions on the outskirts of the city of Tadmur, and succeeded in taking control of a number of locations. On the city's northern axis, the mujahidin took complete control of the area of Huwaysis and the artillery hill and the Burj hill, as well as Mount Tar and Mount 'Antarah, both of which are strategic locations, and the Tadmur military depots. As for the area south of Tadmur, the mujahidin took control of Qasr al-Hallabat, and the strategic Mount Hayyan. Meanwhile, west of the city, the mujahidin captured the Mahr Gas Company, as well as the Mahr hill and Burj hill in its vicinity. They also took control of the abandoned battalion base, the Jazal oilfield, and the Jihar gas field. On the city's eastern axis, the soldiers of the Khilafah captured the city's grain silos, as well as 8 checkpoints in the surrounding area, and the Talilah reserve. The confrontations were punctuated by two istishhadi operations and several inghimasi operations, and the blessed attack resulted in more than 260 murtaddin being killed and several others being taken prisoner, including an officer ranked major. The attack also resulted in a warplane being shot down near the area of Jazal, with the mujahidin

also taking 14 tanks, a BMP, 16 artillery cannons of varying calibers, a multiple rocket launcher, and two guided missile launchers with a number of missiles as ghanimah, in addition to a supply of weapons and ammo.

On the 11th of Rabi' al-Awwal, following several days of fierce confrontations with the Nusayri army and its Rafidi militias on all four sides surrounding the city of Tadmur, the soldiers of the Khilafah succeeded in taking complete control of the city, thereby bringing it back under the authority of the Shari'ah. This came following a breakdown in the murtaddin's defenses inside the city after the mujahidin captured the citadel overlooking the entire city, the 'Amiriyyah hill, and the neighborhood of 'Amiriyyah to its north, in addition to capturing the city's eastern entrance and threatening the one remaining supply route for Nusayri forces besieged between Mount Hayyan and Mount Tar northwest and southwest of the city. After taking control of the city of Tadmur, the soldiers of the Khilafah continued their advance west of the city and took control of the areas of Bayarat, Dawwah, and Muthallath Tadmur. Meanwhile, northwest of Tadmur, Islamic State forces took control of the Hayyan gas company and connected with the forces advancing from the area of the Dawwah orchards west of Tadmur. The battles resulted in approximately 100 Nusayri soldiers and Rafidi militia fighters being killed, and the mujahidin took 30 tanks, 6 BMPs, 6 122mm artillery field guns, 7 23mm autocannons, and a supply of antitank missiles and launchers, Grad rockets, and tank shells, as well as a variety of ammo as ghanimah.

On the 12th of Rabi' al-Awwal, the soldiers of the Khilafah continued their advance in the eastern countryside of Hims and succeeded in taking control of territory stretching 40 km west of Tadmur. They also reached the

thresholds of the T4 military airbase, the largest of the Nusayri army's military airbases. This came when the mujahidin advanced on the international road between Tadmur and Hims and took control of the Jihar junction east of the T4 airbase, and also attacked Nusayri positions along the mountain range north of the airbase and succeeded in capturing 12 positions leading towards the air defense battalion base. This placed them in a position overlooking the battalion base. The soldiers of the Khilafah likewise attacked and took control of another air defense battalion base located southwest of the airbase, and also took control of the nearby village of Marhatan. They also launched an attack on the positions and hills in which the Nusayri army was entrenched near the area of Baridah south of the T4 airbase and took control of the Syriatel tower, and the areas of Qasr al-Hayr and Mishtal. They thereby tightened the chokehold on the airbase after advancing north, west, and south, and reaching as far as being 2 to 5 km away from the airbase. They also destroyed a T55 tank and a 122mm artillery field gun in the vicinity of the airbase. The mujahidin then began a campaign of heavy bombardment against the airbase, leading to three warplanes being destroyed.

On the 14th of Rabi' al-Awwal, the soldiers of the Khilafah made another successful advance in the vicinity of the T4 military airbase and took control of the village of Sharifah west of the airbase, as well as a Nusayri army and Rafidi militia checkpoint east of the village. As a result, the one remaining supply route to the airbase became threatened after being surrounded from the north with the capture of the abandoned battalion base, and from the east and the south with the capture of the air defense battalion base and several other positions

'Adan Abyan Wilayah

On the 10th of Rabi' al-Awwal, Abu Sa'd al-'Adani ٱ set out towards a group of Yemeni soldiers in front of the Sawlaban military base in the area of Khawr Maksar towards the east of the city of 'Adan. He entered into their midst and detonated his explosive vest, killing and injuring 80 murtaddin.

On the 18th of Rabi' al-Awwal, Abu Hashim ar-Radfani ٱ succeeded in passing through the murtaddin's security checkpoints and detonating his explosive vest on a group of Yemeni intelligence personnel behind the Sawlaban military base towards the northeast of 'Adan, where they had gathered to receive their salaries. He succeeded in killing approximately 70 of them and in injuring dozens more.

Egypt

On the 11th of Rabi' al-Awwal, Abu 'Abdillah al-Misri ٱ carried out an istishhadi operation targeting a church next to the cathedral in the neighborhood of 'Abbasiyyah in the middle of Cairo. He entered into the midst of the Crusaders and detonated his explosive belt, killing and injuring approximately 80 of them.

Dimashq Wilayah

On the 17th of Rabi' al-Awwal, Abu Sadiq ash-Shami ٱ succeeded in reaching a gathering of the so-called "New Syrian Army" near the Rukban refugee camp on the artificial border with Jordan two days ago. He detonated his explosive motorbike in their midst, killing and injur-



Aftermath of the attack on the Coptic cathedral in Cairo



Aftermath of the attack on the Christmas market in Germany

ing dozens of them and destroying a weapons depot as well as four 4-wheel drive vehicles.

Qawqaz Wilayah

On the 18th of Rabi' al-Awwal, a number of Islamic State soldiers carried out an inghimasi operation that lasted for two consecutive days and targeted security personnel in the city of Grozny in the middle of Chechnya. Clashes took place in the middle of the city, leading to a number of murtaddin being killed and wounded.

Jordan

On the 18th of Rabi' al-Awwal, an attack was carried out in the city of Karak by four soldiers of the Khilafah: Muhammad Salih al-Khatib, Muhammad Yusuf al-Qarawinah, Hazim Muhammad Abu Rumman, and 'Asim Muhammad Abu Rumman. They set out armed with assault rifles and hand grenades, and attacked a group of personnel belonging to the murtadd Jordanian security forces as well as several citizens of nations involved in the Crusader coalition. The attack began with the four mujahidin clashing with a security patrol unit and eliminating its personnel. They then attacked a security headquarters in the city and succeeded in killing a number of murtaddin inside, following which they entrenched themselves inside the Karak Castle where there were a number of Crusader citizens present. Fierce confrontations took place and lasted for several hours, during the course of which the four mujahidin attained shahadah after giving the murtaddin and Crusader citizens a taste of bitter death. The blessed operation resulted in approximately 10 murtaddin being killed, including Lieutenant Colonel Said al-Mu'aytah, the commander of the special task force unit, and a

Crusader woman, who was a citizen of one of the nations involved in the Crusader coalition. This is in addition to 35 other murtaddin and Crusaders being wounded.

Europe

On the 19th of Rabi' al-Awwal, one of the soldiers of the Khilafah – Abul-Bara at-Tunisi – carried out an operation in which he ran over several people in the heart of the German capital, Berlin, in response to the Islamic State's call to target the citizens of nations involved in the Crusader coalition, which is killing Muslims. He targeted a Christmas market with his truck and succeeded in killing 12 people and in injuring 48 others. Following his successful operation in Germany, the gallant knight continued his march until he reached the outskirts of the city of Milano in Italy on the 23rd of Rabi' al-Awwal and attacked an Italian police unit, leading to him attaining shahadah – we consider him so, and Allah is his judge – following an exchange of gunfire with the Crusaders.

South Baghdad Wilayah

On the 2nd of Rabi' al-Akhir, five soldiers of the Khilafah – Abu Qaswarah al-'Iraqi, Abul-Hasan al-'Iraqi, Abu Mus'ab ash-Shami, Muhammad al-'Iraqi, and Abu Sayyaf ash-Shami – set out towards the checkpoints and gatherings of the Rafidi murtaddin in the area of Mishkhab towards the south of Najaf. Four of the inghimasiyyin succeeded in killing dozens of murtaddin and in detonating their explosive vests on the Rafidah. The fifth soldier of the Khilafah, meanwhile, detonated his explosive vehicle on another group of Rafidah between Mishkhab and Qadisiyyah, and the blessed operation resulted in approximately 100 of them being killed and wounded.

OPERATIONS AGAINST THE RAFIDAH DURING THEIR MUSHRIK ACTIVITIES

STATISTICS FOR OPERATIONS THAT TARGETED THE
RAFIDAH AND THEIR MUSHRIK RITUALS DURING
THE MONTHS OF MUHARRAM AND SAFAR

**Killed
From Iran**

130

1500

Killed & Wounded

**Targeted With
More Than**

45

Various Operations

5

**Car
Bombs**

27

**Explosive
Devices**

20

**Istishhadi
Operations**

2/1

1438AH

Around 100
were killed
and wounded
in 2 istishhadi
operations in
Baghdad.

14/1

1438AH

100 were
killed and
wounded in
an istishhadi
operation in
the Sha'b area
of Baghdad.

6/2

1438AH

130 were
killed and
wounded in 2
istishhadi
operations in
Salahuddin.

12/2

1438AH

160 were
killed and
wounded in
an istishhadi
operation in
Pakistan,
Khurasan.

21/2

1438AH

200 were
killed and
wounded in
an istishhadi
operation in
Kabul,
Khurasan.

24/2

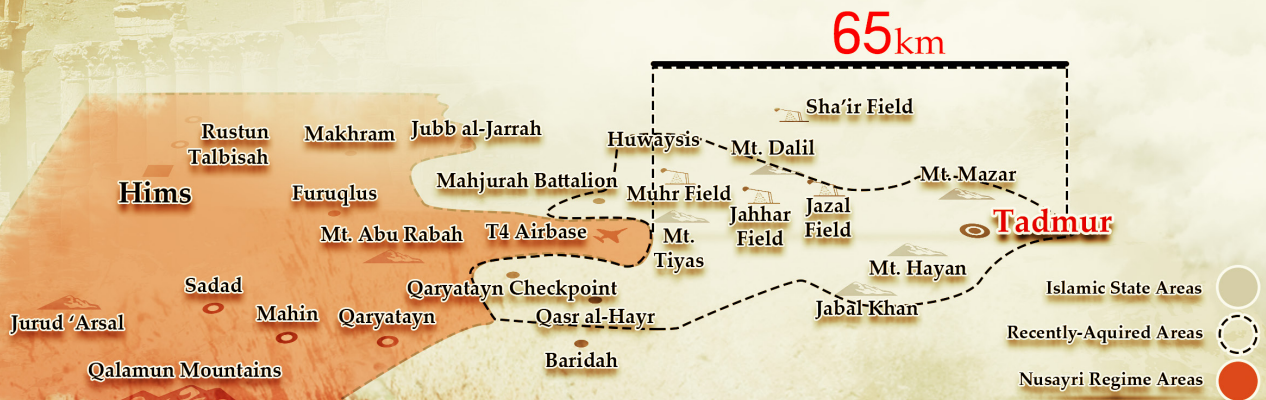
1438AH

200 were
killed and
wounded in
an istishhadi
operation in
Hillah, South
Baghdad.

**Significant
Operations**

THE BATTLE OF TADMUR

DURING 2 WEEKS
FROM 7 - 21 OF
RABI' AL-AWWAL



MORE THAN

500

DEAD & WOUNDED

NUSAYRI REGIME
LOSSES

MORE THAN

80

Military Positions
Captured

2

Downed
Aircraft

35

Captured
Troops

3

Destroyed
Aircraft

MORE THAN

72

Seized Vehicles
& Artillery



RUMIYAH^{EN}

Allah's Messenger ﷺ was asked, "Which of the two cities will be conquered first? Constantinople or Rumiya?" He ﷺ replied, "The city of Heraclius will be conquered first," meaning Constantinople (Reported by Ahmad and ad-Darimi from 'Abdullah Ibn 'Amr).